

TEXTBOOKS

FIQH

- ACCORDING TO MALIKI SCHOOL OF LAW -

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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FIQH

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Title Original : Fıkıh -I- Ders Kitabı (Maliki)

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Graphics : Rasim ŞAKİROĞLU

Mithat ŞENTÜRK

ISBN : 978-9944-83-562-6

Address : İkitelli Organize Sanayi Bölgesi Mahallesi

Atatürk Bulvarı Haseyad 1. Kısım No: 60/3-C

Başakşehir / Istanbul - Turkey

Tel : (90-212) 671-0700 (pbx)

Fax : (90-212) 671-0748

E-mail : info@islamicpublishing.org

Web site: www.islamicpublishing.org

Printed by : Erkam Printhouse

Language : English



TEXTBOOKS

FIQH -I-

(ACCORDING TO THE MALIKI SCHOOL OF ISLAMIC LAW)

Authors

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CHAPTER 1

THE SCIENCE OF FIQH

CONTENTS

- A. THE DEFINITION OF THE SCIENCE OF FIQH
- B. THE IMPORTANCE OF THE SCIENCE OF FIQH
- C. THE SUBJECT AND AIM OF THE SCIENCE OF FIQH
- D. THE CHARACTERISTICS OF THE SCIENCE OF FIQH



PREPARATORY WORKS

1. Find the meaning of the word *fiqh* from a dictionary.
2. Discuss the meaning of the following hadith: “If Allah wants to do good to a person, He makes him comprehend the religion”
3. Find and examine a book about fiqh and give information about what the subjects of the science of fiqh are.
4. Research the relationship between fiqh and other Islamic sciences.

A. THE DEFINITION OF THE SCIENCE OF FIQH

I. Literal definition of the word fiqh

The Arabic word fiqh (الفِقه) literally means “to understand in depth, grasp, comprehend”. It and its other derivatives are mentioned in twenty places in the Qur’an. The meaning of the word fiqh in these verses is used as “deep understanding” and “comprehension” parallel to its literal meaning.¹

In addition to the above mentioned literal meanings, the word fiqh is also used in the meaning of comprehension of the subtleties of matters which are directly related to the religion.²

II. Terminological definition of the term Fiqh

There are two different definitions in regards to terminological meaning of the term fiqh:

The first one which belongs to Imam Abu Hanifa is as follows:

1. See for examples: al-Nisa, 4; 78; al-Anfâl, 8; 65; al-Tawba 9; 87; al-Hashr, 59; 13; al-Isra, 17; 44
2. See for ahadith on this topic: Muslim, *Munafiqun*, 40; *Jum’a*, 47; Musnea, V, 194; X, 55; Darimi, *Mukaddimah*, 29;

“Fiqh is the knowledge of rulings pertaining to good and bad (conduct).”

The second definition belongs to Imam Shafi’i:

“Fiqh is the knowledge of religious-practical rulings derived from the detailed sources.”



“Fiqh is the knowledge of a person about what is good and bad for him, (or the rulings pertaining to them.)”

III. Meanings of the words faqih and fuqaha

One who is occupied with the study of fiqh and is considered an authority in fiqh is called a **faqih**.

He is learned in matters such as the sources of Islamic rulings, and he is able to issue judgments based on the sources of Islam. **Fuqaha** is the plural form of **faqih**.

B. THE IMPORTANCE OF THE SCIENCE OF FIQH

Fiqh is a science that teaches the things that are required to do or not to do by religion. This is why fiqh is considered as the most important one among Islamic sciences as it is directly related to the daily life and behaviour of a Muslim.



LET’S READ

The Prophet (pbuh) has said:

“If Allah wants to do good to a person, He makes him comprehend the religion.” This hadith shows how important and respectful task being involved in deep religious understanding and fiqh is in the presence of Allah.

The Prophet (pbuh) informed and commanded us to learn the rulings pertaining to matters and study them well:

“No one should sell in our markets except those who have understanding in religion.”³

“Before you are appointed to the administration of a task, understand the religion well.”⁴

Caliph Ali (r.a) pointed out the importance of fiqh in trade as follows: “One who does trade without having knowledge in fiqh is prone to falling into riba (interest).”⁵

3. Tirmidhi, Witr 21

4. Bukhari, Ilm 15; Darimi I, 79

5. Ali b. Abu Talib, Nahju’l-Balagha No: 447, III, 259

The Companions, who had comprehended the importance and need for fiqh, would sit together and discuss the topics related to fiqh at night.⁶

6. Darimi, I, 149-150

Abu Darda, a notable Companion of the Prophet said the following: "In my opinion, spending one hour studying fiqh is better than spending a whole night engaged in acts of worship without studying fiqh."



LET'S REFLECT

Caliph Umar (r.a) has put forward the following about the importance of being knowledgeable in fiqh when selecting a governor: *"Whoever appoints someone as a leader for his people because of his knowledge in fiqh, he will be of great benefit for himself and for his people as well. Whoever gets appointed without knowledge in fiqh, he will lead both himself and his people to destruction."*

(Darimi, I, 79)

Ponder about Umar (r.a)'s statement about the importance of fiqh.

C. THE SUBJECTS AND AIM OF THE SCIENCE OF FIQH

THE SUBJECTS OF FIQH

| 'IBADAT (Acts of Worship) | MU'AMALAT (Daily Transactions) | 'UQUBAT (Crimes and Punishments) |
|--|--|--|
| Taharah (Purification), Wudu' (minor ablution), Ghusl (major ablution), Tayammum (dry ablution), Salat (Ritual Prayer), Sawm (Fasting), I'tikaf (Seclusion), Zakat (Almsgiving), Fitra (Almsgiving), Qurban (sacrifice), Hajj (Pilgrimage), 'Umrah (minor pilgrimage), Kaffarah (expiation), Vow, Oath | Munakahat (marriage), Mufaraqat (divorce), Faraid (inheritance), Wasiyyah (wills), trade, Rent, corporation, Qada (judicial proceeding), Case, Testimony, Siyar (Law of Nations), Law of War and Peace | Violations, Qisas (retaliation), Diyyah (blood money), Hudud (Punishments), Theft, Drinking alcohol, Zina (adultery), Apostasy |

I. The Subjects of the Science of Fiqh

There are three dimensions of Islam namely faith, practice and morals. The first one is the subject of the science of Islamic Theology (Kalam), and the second one is the subject of fiqh and the third dimension is the subject of tasawwuf. The science of fiqh deals with the actions (commands and prohibitions) of a responsible believer. The main subjects of fiqh are:

1. The relationship between human beings and Allah (**'Ibadat or Acts of Worship**)

- Purity (Taharah): Wudu', Ghusl, Tayammum, women's special states, types of impurities etc) ...
- Physical acts of worship: Salah (ritual prayer), Sawm (fasting), I'tikaf (retreat in a mosque during the month of Ramadan).
- Financial Acts of worship: Zakat (almsgiving), Fitrah (almsgiving paid in Ramadan), Qurban (animal sacrifice).
- Physical and Financial acts of worship: Hajj & 'Umrah (major & minor pilgrimage)
- Kaffarah (Expiations)
- Vows and Oath

2. Relations with other people (**Mu'amalat - or transactions**)

a. Rulings related to family (Munakahat [marriage], Mufaraqat [divorce]): Rulings regarding engagement and marriage, Marriage law, divorce, nafaqa (Allimony), 'iddah (women's waiting period before a new marriage), mahr (dowry) etc.

b. Rulings regarding inheritance and wills (Faraid and wasiyyah)

c. Rulings related to financial matters: Buying-selling, rent, corporation, bonding suretyship, money order, etc., rahn (security) etc.

d. Judicial Procedure: Adjudication, trials, testimony, oaths, declarations etc.

e. Rulings regarding relations between nations (Sirah): Principles of war, peace, Rights of non-Muslims in Muslim countries etc.

3. Rules regarding crime and punishment (**'Uqubat**)

a) Crimes and Punishments of murder or injury (Jinayat): Qisas (retaliation), diyyah (blood money) etc.

b) Hudud: Punishments for theft, adultery, consuming alcohol, apostasy etc.

II. The Aim of Fiqh

The particular aim of fiqh is to teach the relevant religious rulings to people, along with their sources. Its general aim, however, is to teach Muslims their religious obligations, and to inform them of what leads to happiness in this world and the hereafter.

D. THE CHARACTERISTICS OF THE SCIENCE OF FIQH

Fiqh has many special characteristics. The most significant of them are:

a. **Its source is the Revelation (wahy):** The main sources are the Qur'an and Sunnah. For rulings that have not been clearly defined in the Qur'an and Sunnah, Muslim jurists define a ruling by focusing on the teachings of the Qur'an and Sunnah.

b. **It encompasses every aspect of life:** The way of life revealed to us by Allah the Almighty encompasses every aspects of human life. Thus, fiqh conveys the relevant rulings for every aspect of life. The Science of fiqh lays out the guideline of relations with other people and society. It also defines the principles of administering a nation and defines how relations with other nations should be. Hence,

it is conspicuous that fiqh is a wide scoped science on its own.

c. **It has a relationship with morality:** The rulings established by fiqh are in accordance with Islamic morals and ethics. Fiqh diligently aims to protect much needed virtues such as honesty, righteousness, justice, rights of others etc.

d. **It aims for the welfare of individuals and society as a whole:** Islamic law values not only the common benefits of society but also the benefits of individuals at the same level.

e. **Its rulings are forever applicable:** Fiqh gives the authority to define new rulings based on arising circumstances to qualified fuqaha. Thus, fiqh is applicable for all times and eras as it is meeting the needs of every era.

INFORMATION BOX

Some rulings of fiqh are unalterable. These are called **ta'abbudi rulings**. These rulings are clearly expressed in the verses of the Qur'an and authentic sayings of the Prophet Muhammad (pbuh). Fasting in the month of Ramadan is an example of this.

Some other rulings may change in accordance with the change of time and circumstances. These are called **ahkam ijthadi (ijthadi rulings)**. Calling adhan from a minaret can be given as an example of this type of rulings.



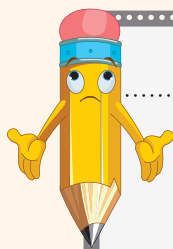
REVIEW QUESTIONS

1. What is the literal and terminological meanings of the word fiqh?
2. How does Abu Hanifa define the word fiqh?
3. How does Imam Shafi'i define the word fiqh?
4. Who can be called a faqih? What are the benefits of being a faqih?
5. Explain the words hukm and ahkam.
6. What are the subjects of the science of fiqh?
7. What are the particular and general aims of the science of fiqh?
8. Give examples for the relationship between fiqh and other Islamic sciences.
9. What are the characteristics of the science of fiqh?



MATCH THE FOLLOWING

| | | | |
|---|-----------------|---|--|
| 1 | Scholar of fiqh | | <i>A person with authority to make ijtiḥad</i> |
| 2 | Mujtahid | | <i>Munakahat</i> |
| 3 | Family law | | <i>Punishments</i> |
| 4 | Fiqh | | <i>Rulings that may change over time</i> |
| 5 | Ahkam ijtihadi | 1 | <i>Faqih</i> |
| 6 | 'Uqubat | | <i>Deep understanding, comprehend</i> |



TRUE-FALSE QUESTIONS

1. () A person who has read a book on fiqh is called a faqih.
2. () Under the heading of uqubât which is one of the major subject of the science of fiqh, the crimes and punishments of this world are examined not those of the hereafter.
3. () When the term siyar is mentioned in the science of fiqh, one should understand the life of the Prophet Muhammad (pbuh).





FILL IN THE GAPS

(mu'amalat, taabbudi rulings, 'ibadat, fuqaha, 'uqubat, faraid)

1. Rulings regarding inheritance are examined under the title of in fiqh.
2. Scholars who are able to deduce rulings from religious sources and who know the rulings and their proofs are called
3. Unalterable and fixed rulings that are clearly addressed in the Qur'an and Sunnah are called
4. The major topics of fiqh are and



FILL IN THE GAPS WITH THE MAIN SUBJECT OF THE SCIENCE OF FIQH

| | | | | | |
|---------|---------|-----------|-----------|--------------|---------|
| Salat | 'Ibadat | Wudu' | | Munakahat | |
| Jinayat | 'Uqubat | Case(s) | | Siyar (sira) | |
| Qurban | | Mufaraqat | Mu'amalat | Qisas | 'Uqubat |
| Diyyah | | Kaffarah | | Sawm | |



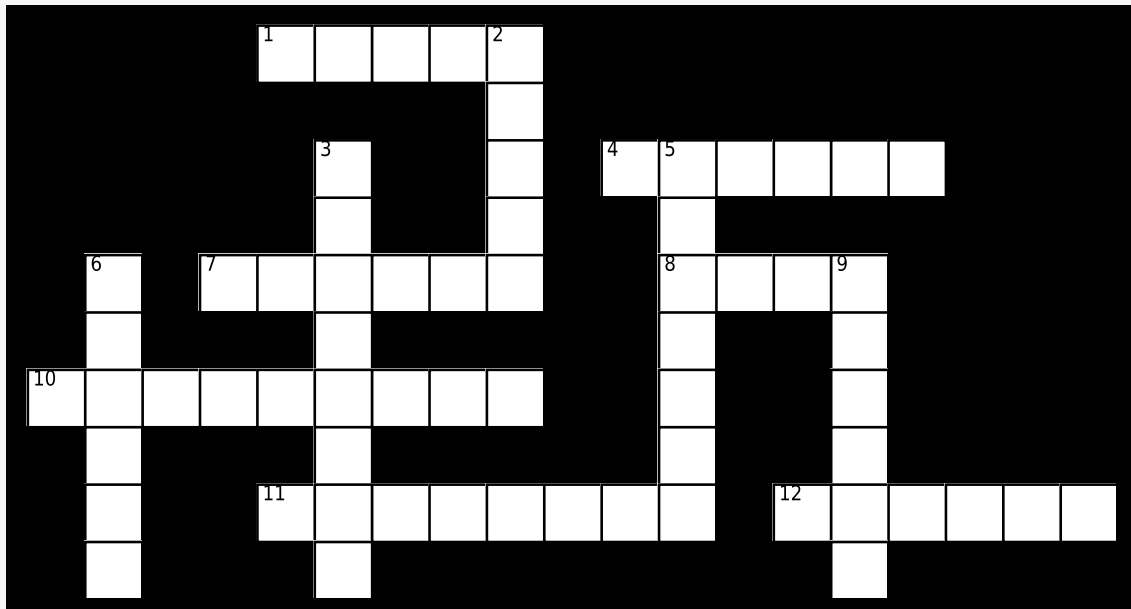
WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| B | W | F | I | Q | T | L | W | C | D | U | E |
| P | F | A | T | F | M | W | W | P | M | O | A |
| F | L | R | I | B | A | D | A | T | H | H | U |
| I | H | A | K | U | D | Q | U | A | A | W | V |
| Q | N | I | A | M | M | K | Y | Q | U | K | D |
| H | D | D | F | C | U | Z | U | B | Q | K | B |
| U | A | N | K | Q | A | F | V | Q | U | F | H |
| F | F | T | A | L | M | M | H | I | B | A | T |
| B | R | D | J | X | A | W | A | S | A | Q | K |
| E | A | Y | C | H | L | K | D | A | T | I | Y |
| B | D | I | Y | Y | A | H | D | S | O | H | O |
| G | V | M | D | N | T | H | M | D | U | O | B |

FIQH
 FAQIH
 FUQAHA
 MUAMALAT
 IBADAT
 UQUBAT
 FARAIID
 QISAS
 HADD
 DIYYAH
 ADAQ
 ITIKAF



CROSSWORD PUZZLE



- 1. The financial act of worship known as “the bridge of Islam”
 4. The term used for seclusion to a mosque in the last ten days of the month of Ramadan
 7. The act of worship which constitutes the main pillar of Islam
 8. The punishments defined by the Qur’an and Sunnah
 10. Family Law, the term used for the issues related marriage and marriage contract
 11. The general term used for the financial and physical acts of worship for which a person who violates certain religious bans is responsible to fulfill in order to ask for atonement
 12. The fiqh term used for the division of inheritance

↓

 2. The punishments which are within the authority of the head of the state according to Islamic law
 3. The fiqh term used for the rules regulating the human relations between individuals, relationship between individuals and the state or the legal, administrative, financial, economical, and civil relations between the states
 5. The Arabic term used for purification
 6. The general title used in the books of fiqh for the subjects related to crime and punishment
 9. The Arabic term for the blood money paid to the victim or the victim’s relatives if they do not insist on retaliation or if retaliation becomes impossible to fulfill for a valid reason



MULTIPLE CHOICE QUESTIONS

1. Which of the following is Hanafi School's definition of fiqh?
 - A) The science of Fiqh means to know the samples of religious actions
 - B) Knowledge of the rulings by looking into their detailed sources.
 - C) To know the things pertaining to actions that are of harm or benefit for a person
 - D) To know the religious ruling about every single subject..
2. Which of the following has the closest meaning to fiqh?
 - A) To know, to find
 - B) To research, analyze
 - C) To comprehend, understand
 - D) To teach in detail, to realize
3. Who said the following statement: "In my opinion, spending one hour studying fiqh is better than spending the whole night engaged in worship without studying fiqh"?
 - A) Ali (ra)
 - B) Muadh b. Jabal (ra)
 - C) Umar (ra)
 - D) Abu Darda (ra)
4. Under which of the following main subjects of fiqh are the regulations related to State administration and the relations between states examined?
 - A) 'Ibadat
 - B) Mu'amalat
 - C) 'Uqubat
 - D) Shari'ah
5. Which of the following is not one of the general characteristics of fiqh?
 - A) It encompasses every aspect of life
 - B) Its rulings are appropriate to apply at all times
 - C) It takes the wishes of the governing authority into consideration
 - D) Its source is Divine revelation (wahy)

CHAPTER 2

THE HISTORY OF THE SCIENCE OF FIQH

CONTENTS

- A. THE PERIOD BEFORE THE SCHOOLS OF ISLAMIC LAW (MADHAHIB)
- B. THE FORMATION PERIOD OF THE SCHOOLS OF ISLAMIC LAW
- C. THE ERA OF IMITATION (TAQLID) AND STAGNATION
- D. THE PERIOD OF CODIFICATION



PREPARATORY WORKS

1. Why wasn't there any madhhab during the time of the Prophet?
2. Do we have to follow a madhhab? Research.
3. Why have different madhahib emerged in Islam? Research.
4. Write down the names of the widespread madhahib of today and their leaders.
5. Write down the titles of the fiqh books that you know written in the contemporary times.

A. THE PERIOD BEFORE THE SCHOOLS OF ISLAMIC LAW (MADHAHIB)

I. Fiqh during the time of the Prophet

Fiqh which was born with the revelation of the Qur'an and the foundation of which was formed in Medina continued to develop and to take shape during the time of the Prophet.

Remarkable Characteristics of the period of the Prophet (pbuh) in terms of fiqh are the following:

1- *Rulings were determined by divine revelation*

Legal problems were solved by the revelation. The verses related to legal matters were generally revealed after the occurrence of an incident. Hence, in several verses of the Qur'an revealed to the Prophet (pbuh) there are expressions like "And they ask you..." or "they ask for a fatwa from you..." etc.

Regarding the circumstances for which there was not any *verse*, the Prophet himself issued a ruling. And this created the second source of religion, i.e. the Sunnah of the Prophet (pbuh).

2- *Rulings were gradually revealed (tadreejan)*

Islamic rulings were gradually revealed. For example, alcohol was prohibited in three stages. By

means of this feature, religion was learned and adopted by people more easily.

3- *Naskh (abrogation) took place in this period:*

Another characteristic of the period of revelation was that some previously revealed rulings were abolished and replaced by an equivalent or stronger ruling that was based on another revelation.

Naskh means the abrogation of an established ruling by another religious ruling issued later.

4- *Decisions were made with consultation (shura):*

At times the Prophet (pbuh) issued judgments by consulting his Companions before making a decision, and at other times he relied on his own experience and knowledge. When his decision was not accurate, it was corrected by a revelation.

5- *There was no disagreement (ikhtilaf):*

Since nobody has ever objected to any of the Prophet's decisions, there was no disagreement about the legal matters in this period.

INFORMATION BOX

The significant characteristics of the Prophet's time in terms of fiqh are:

- ❖ Fiqh was shaped by revelation
- ❖ *Naskh* (abrogation of some rulings)
- ❖ There was not any *ikhtilaf*
- ❖ *Tashri'* (issuing new rulings)
- ❖ Gradualism (*Tadreej*)

II. Fiqh during the era of Khulafa al-Rashidun

This era began after the death of the Prophet (pbuh) and continued up to hijri 40 (660 CE). It is an era of interpretation and exegesis of verses and ahadith by the Companions of the Prophet.

The attention grabbing characteristics of this era in respect to fiqh are:

1- *There emerged a need for new rulings for new problems:* With the conquest of new lands, non-Arab people embraced Islam and they asked new questions to the Companions.

2- *They were engaged in fiqh with reference to actual incidents:* The Companions were occupied with deducing rulings after the actual occurrence of the incidents rather than before they took place.

LET'S NOTE

Some Companions of the Prophet during this era became well-known for their approaches to legal matters and their rulings about the legal issues.

Some of the notable fuqaha of this era are: Umar (r.a), Ali (r.a), Abdullah b. Mas'ud (r.a), Abdullah b. Abbas (r.a), A'ishah (r.a), Zayd b. Thabit (r.a), Abdullah b. Umar (r.a)

They did not presume future incidents and try to find out their rulings. They considered such an act as waste of time.

3- *They practiced ijtiḥad based on the principle of shura (consultation):* The Companions took the legal matters to a committee and solved issues together with consultation. Rulings through consultation and *ijma'* (consensus) emerged in this period. During this era, fiqh was not depended on the administration but the administration was shaped by fiqh. Arising issues were brought to the consultation committee in order to be resolved.

III. Fiqh during the Tabi'un era (Umayyads)

The generation who succeeded the Companions and had the chance to see them are called *tabi'i* (plural *tabi'un*) or the Successors. This era begins with the end of the Khulafa al-Rashidun era and continues until the final years of the Umayyad State (the first quarter of 2nd hijri century).

During the era of *tabi'un*, the method of the Companions was followed. The *tabi'un* jurists had learnt their knowledge from the Ashab. When they looked for the rulings of an issue, they would first consult the Qur'an and Sunnah. When no ruling was found in the Qur'an and Sunnah, then they would perform *ijtiḥad* based on causes of the case.

The following are some of the most notable fuqaha who lived in this era:

In **Kufa**; Alqama, Masruk, Qadi Shurayh, Ibrahim al-Nakhai, Shabi, Hammad b. Abi Sulayman,

Ibn Abi Layla. In **Medina**; Said b. El Musayyab, Qasim b. Muhammad, Nafi Zuhri, Rabi'at al-Ra'y. In **Mecca**; Mujahid, Ikrima, Ata b. Abi Rabah etc.

The following are the characteristics of this era in terms of fiqh:

1- *The expansion of the borders of Islamic land led to increase in the issues and questions, emergence of the political disagreements and introduction of varying views.*

2- *The spread of weak and fabricated (mawdu') sayings attributed to the Prophet (pbuh) among the people, which led to the establishment of the science of hadith analysis.*

3- *Written texts about fiqh started to emerge in this era:* Different opinions arose and the study of fiqh expanded because of both the multitude of Muslim scholars and width of the Islamic geography.

4- *Schools of ahl al-ra'y (people of opinion) and ahl hadith (people of tradition) were born:* The most prominent features of these schools are as follows:

Ahl al-Ra'y (People of opinion or School of Kufa) : Kufa, a city on the coast of the Persian Gulf, was a city that came to prominence with the expansion during the time of the Khulafa al-Rashidun. During the caliphate of Ali (r.a), it was made the capital city because of its importance. Abdullah b. Mas'ud, one of the most notable Companions of the Prophet, came, settled and taught in this city. He is considered to have taken the fiqh of Umar (r.a) to Kufa, which led to the rise of notable scholars such as Alqama, Ibrahim an-Nakhai, Hammad b. Abi Sulayman and subsequently Imam Abu Hanifa.

Contrary to Mecca and Medina which were closed to other cultures, Kufa was a city open to all kinds of progress. There was a need for *ijtiḥad* due to the variety of arising issues and problems.

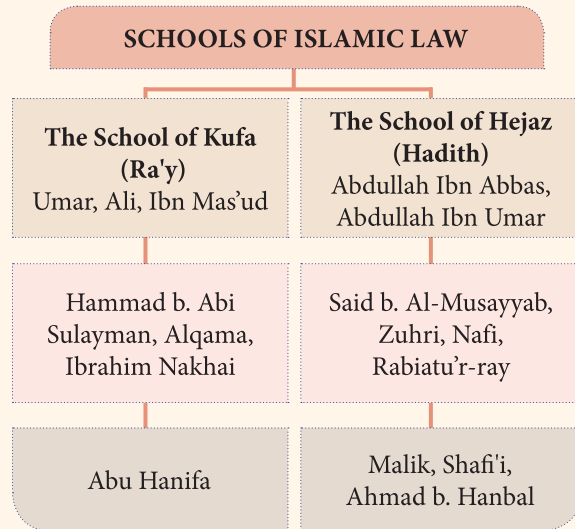
Socio-cultural environment was different and needs and problems were excessive. There were many newly converted Muslim population; the previous religions were still effective; and the weak and fabricated sayings attributed to the Prophet were being spread among the uneducated people. These and other similar problems became effective in the training of the great Muslim scholars (fuqaha).

Ahl al-Ra'y jurists rejected the assertions that contradict with the basic Islamic principles. And they paid attention to the logic of already established rulings and then looked for logical answers for the questions.

Ahl al-Hadith (People of Tradition or Hijaz/Medina School): Most of the learned Companions of the Prophet chose to stay in Mecca and Medina and guide the people with their fiqh knowledge. The legal opinions of Abdullah b. Abbas and Abdullah b. Umar were effective in this formation. Scholars such as Imam Malik, Imam Shafi'i and later Imam Ahmad b. Hanbal who were the students of tabiun scholars such as Zuhri, Nafi, Rabiaturra'y etc. became the most significant representatives of this School.

The most important characteristic of the ahl al-Hadith the center of which was considered to be Medina was their reliance to "*athar*" which is term used for the ahadith of the Prophet, and opinions of the Sahaba and Tabi'un.

Ra'y was not needed in the city of Medina which maintained its characterisitic to be closed to other cultures even after the death of the Prophet (pbuh). Due to having a large collection of ahadith, ahl al-hadith jurists based their rulings more on revealed sources than human reason.



B. THE FORMATION PERIOD OF THE MADHAHIB

I. The Reasons for the Emergence of Madhahib (Schools of Law)

1. With the expansion of Muslim land and the addition of different cultures to the Muslim world, new problems and issues arose.

Political issues and scholarly disputes that emerged after the death of the Prophet gave rise to differences of views. Likewise, differences of environment where scholars had been educated and variations of the sources and the methods that they used prepared the suitable ground for the emergence of different views.

2. Differing evaluations of the verses and ahadith related to same issues led to varying interpretations.

The science of fiqh depends on the Qur'an and Sunnah of the Prophet as sources. Different interpretations of the statements mentioned in these sources affected the birth of madhahib. For example, about the verse; "**.. when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash**

your feet to the ankles..."¹ different interpretations arose. Those who read the phrase "your feet" in the accusative form and referred it to the verb wash ruled that it was necessary "to wash the feet" during the ablution; while those who read it in genitive case and referred it to the verb "wipe over" ruled that the feet must be wiped over during the ablution.

The main reasons for the differing views in understanding the Qur'an are as follows:

Which one of the meanings of a word stated in a verse should be taken into consideration in the interpretation? Which one of the verses was revealed earlier? Has the early revealed verse been abrogated? Is the meaning of a verse specific or general? Because of these and other similar reasons, Muslim jurists disagreed and proposed varying opinions.

For example, the word *qur'u* is mentioned in the Qur'an.² The Hanafi scholars interpreted this word as the period of menses, whereas the Shafi'i

1. al-Ma'idah, 5: 6

2. al-Baqara, 2: 228

scholars understood and interpreted it as the period of cleanliness (*tuhur*). Likewise, the word “*lams* (touching)” in the Qur’an has been interpreted with its literal meaning by the Shafi’i school, and with its figurative meaning by the Hanafis.³ For this reason, the Shafi’i school propounds that the *wudu’* (minor ablution) is nullified by touching (the bare skin) of the opposite gender, whereas the Hanafi scholars ruled that it is nullified by having sexual intercourse or by touching of the bare genitals to each other.

The following are some of the main disagreement regarding the interpretation of the Sunnah:

Because narrating (the sayings of the Prophet) by their intended meanings is acceptable, many ahadith of the Prophet have been narrated with their meanings and not word for word. However, a synonymous word which was used by a narrator who thought that it was not important to use the exact word can be significant in deducing different rules. Disagreement and the emergence of various views were due to the following factors: one hadith may have more than one meaning; two ahadith may deal with the same topic from different angles; differing knowledge of the scholars about ahadith; misconception of the meaning of a text; different methods of analysis of hadith; differing views about the validity of practicing by ahad ahadith; and differences about accepting whether a weak hadith or a general principle etc.

It should not be forgotten that these differences are about the issues of *furu’u* (i.e. the matters related to the application of religion to daily life), whereas there is no disagreement about the essential principles of religion. All mujtahids who were praised by the Muslim community because of their religious beliefs and lives are in agreement about all essential issues such as obligation of praying five times a day, fasting in Ramadan and paying zakat etc.

3. The different educational background, geography and methods of the Mujtahids led them to issue a variety of views and the emergence of different schools of law.

Many different versions of the same hadith, various customary, cultural and environmental factors also prepared the ground for the differences in rulings of Mujtahids.

While some mujtahids regarded the views of the Sahaba as an absolute source (*dalil*) for their rulings, others argued otherwise.

The Maliki school regards the traditions and practices of the people of Medina as a source of Islamic law. Other schools view that the customary practices of the people of Medina and the customary practices of other regions of the Muslim land may be regarded as a source under certain circumstances.

4. Mujtahids' varying characters, personalities, tendencies, and approaches to incidents were also among the factors which affected their views.

There are numerous differences among the understandings, talents, skills and mentalities of the people. Additionally, a person's background, past experiences, manners, knowledge and skills differ from those of the other people. So it is inevitable that people with such differences will articulate different views.

Their approaches to matters and the sources they consult when deriving rulings are all factors affecting the views of the Muslim jurists.

5. Earlier mujtahids did not issue their judgments in every subject of fiqh. During this period mujtahids issued their personal judgments for the emerging questions by regularly applying the process of *ijtihad*. They collected their rulings (*ahkam*) and the methodology they used in books under appropriate titles. Other scholars who studied and benefited from these books began to adopt certain views. Thus, *madhahib* were formed.

6. The Mujtahids' views that were compiled in books affected the systemization and emergence of the legal schools (*madhahib*). The prominent students of the Mujtahid imams were appointed to important positions. They returned back to their cities and spread the views of their imam in various geographic regions. These were all effective factors in the spread of the schools of Islamic law.



Do we have to follow a madhhab?
Discuss in class.

II. The Era of Mujtahid Imams and the Characteristics of this era

The beginning and end of this era were between the years h. 120-350 / 738-960. It is the era in which legal issues were written down and the greatest mujtahids emerged.

This era is regarded as the golden era of fiqh. It is also called the era of compilation (*tadwin*), era of

3. al-Ma'idah, 5: 6

Mujtahids, era of the birth of madhahib etc. It was the generation of atba'ut tabi'in who took part in development of Islamic law.

Some of the most notable scholars of this period are:

In Kufa; Zayd bin Ali Zainalabidin (d. 122/740), Abu Hanifa Nu'man ibn Thabit (d. 150/767), Abu Yusuf (d. 182/798), Muhammad b. al-Hasan ash-Shaybani (d. 189/804), Dawud b. Ali az-Zahiri (d. 270/883); in Medina Ja'far as-Sadiq (d. 148/765), Malik bin Anas (d. 179/795); in Mecca Ibn Jurayj (d. 150/767), in Basra Sufyan al-Thawri (d. 161/778), Sufyan b. Uyayna (d. 198/813); in Baghdad Tabari (d. 310/922), Abu Thawr (d. 240/854), Ahmad bin Hanbal (d. 241/855); in Syria Awzai (d. 157/774); in Egypt Lays ibn Sa'd (d. 175/791), Muhammad bin Idris ash-Shafi'i (d. 204/820); in Khorasan Abdullah b. Mubarak (d. 181/797).

Madhahib began to form around the certain scholars such as Abu Hanifa, Imam Malik, Shafi'i, Ahmad b. Hanbal and Ja'far al-Sadiq. Legal forma-

tions that were initially shaped on the basis of cities gradually spread over a wider geography.

The characteristics of this era are:

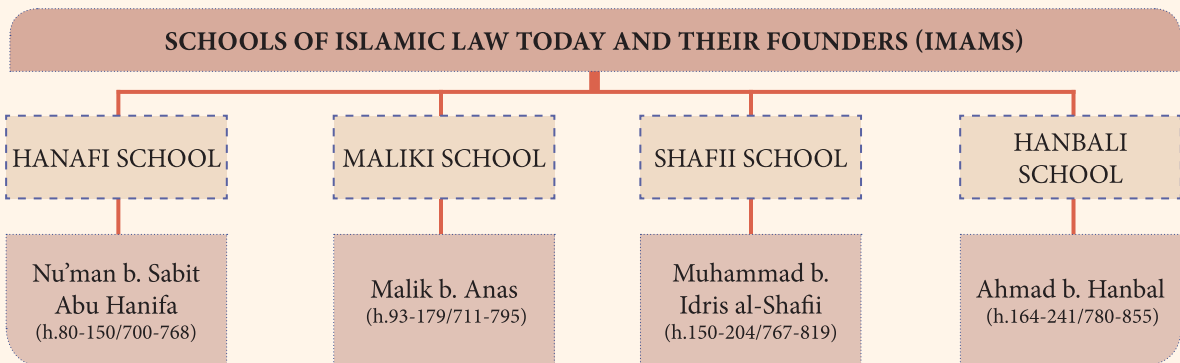
1- Great fuqaha were trained in this era: The great esteem and support given by the Abbasid caliphs and government officials to Muslim jurists had an effect on development of this environment.

2- The sciences of fiqh and the methodology of fiqh was compiled. And the science of fiqh developed into an independent science during this period. Also, the Sunnah, the second main source of Islamic sciences, was completely compiled in this era (books were compiled and written on this subject.)

3- The Schools of law (madhahib) arose: All the great madhahib that we know today were developed during this era.

4- Ijtihad was performed about all subjects of Islamic law: Along with actual cases, theoretical fiqh developed, probable incidents and cases in the future were preassumed and discussions were made about them.

III. Widespread Madhahib of today



A. Ehl-i Sunnah Madhahib

Madhhab, which literally means a path or a way, terminologically means "the path of fiqh formed from the ijihad and understanding of a particular mujtahid."

During the time of the Prophet, when someone had a question he would direct it to the Prophet. However, after the death of the Prophet (pbuh), the prominent scholars of Sahaba and Tabi'un solved their issues first by consulting about them to the Qur'an and the Sunnah of the Prophet as they learned from the Prophet (pbuh). As a result of

the conquests, the borders of Muslim land expanded. Groups began to be formed around the scholars such as Abu Hanifa, Imam Malik, Imam Shafi'i and Ahmad b. Hanbal, who had deep Islamic knowledge and fiqh. In time, these groups developed into the schools of Islamic law (madhahib).

These imams trained themselves to enlighten the Muslims and tried to deduce rulings in all subjects from the Qur'an and Sunnah in order to respond to people's needs. These imams never claimed to be the founders of a particular school of law. They never obliged people to follow them or spread their message.



The madhahib that have survived till this day and still have followers are: Hanafi, Shafi'i, Hanbali, Maliki. Let's take a look at these madhahib more closely:

1. Hanafi School

a. The Founder of the Hanafi School: Abu Hanifa (80-150 / 699-767)

Imam Abu Hanifa whose name is Nu'man was the son of Thabit b. Zuta who was originally from Khorosan. He was born and raised in Kufa and completed his education there. He passed away in h. 150 in Baghdad.

Hanafi School is attributed to Abu Hanifa. In this school, Abu Yusuf is regarded as the second imam and Imam Muhammad as the third

1. Abu Yusuf (113-182 / 731-793)

Abu Yusuf was born in h. 113 in Kufa, and died in h. 182 in Baghdad. He served as qadi (judge) during the times of three Abbasid caliphs; Mahdi, Hadi and Harun al-Rashid. The first person who was given the title "qadi'l qudat" (judge of judges [minister of justice]) in Islamic history was Abu Yusuf. His most important book is titled "Kitab-ul Kharaj."

2. Imam Muhammad (132-189/ 749-804)

Muhammad b. Hasan al-Shaybani was born in h. 132 in the city of Wasit (Iraq). He died in h.189 in Ray (Iran).

b. The Regions where the Hanafi School exists today

The Hanafi school spread throughout the lands that were controlled by the Abbasid Empire. The fact that Abu Yusuf was "qadi'l qudat" during the Abbasid period affected the popularity of this madhhab. Today, it is the dominant school in the Central Asia (Turkey, Pakistan, India, Bangladesh, Turkish Republics etc.) where exist a dominant Muslim population, the Balkans (Albania, Kosovo, Bosnia and Herzegovina, etc.), Caucasia and North Europe etc. It is estimated that 40% of the Muslim population today follow Hanafi School.

2. Maliki School

a. Malik b. Anas (93-179 / 712-795)

Malik b. Anas who was born in Medina in *hijri* 93 and passed away in *hijri* 179 in the same city continued to the lessons of Rabi'aturra'y who was a scholar of ra'y school. He also took lessons from Abdurrahman b. Hurmuz who had significant effects upon Imam Malik. He attended the lessons of Nafi' the freed slave of Abdullah b. Umar. He also benefited from the knowledge of Ibn Shihab az-Zuhri, Said b. Musayyab, Abu'z-Zinad and Yahya b. Said al-Ansari.

b. The Regions where the Maliki School spread

The Maliki madhhab gained popularity mostly in Africa (eg. Tunisia, Algeria, Morocco, Sudan, Egypt) and Andalusia. In Hijaz, it is also possible to find a small trace of its followers. Because Maliki School was the official madhhab of the Umayyad administration in Andalusia, it had an impact on the people living there. Along with North Africa, it also gained popularity in South Europe and America. It is estimated that 20% of the Muslims around the world follows the Maliki madhhab.

3. Shafi'i School

a. Imam al-Shafi'i (150-204 / 767-819)

Abu Abdillah Muhammad b. Idris al-Shafi'i who was born in h. 150 in the town of Gaza which used to be within the territory of Sham and died in h. 204 in Egypt was originally from the tribe of Quraysh. He came to Medina and met Imam Malik there. He listened to *Muwatta* from Imam Malik and learned his legal views. After some time, he travelled to Yemen and engaged in academic discussions with Umar b. Abi Salama who was the student of al-Awzai. Imam Shafii who went to Baghdad three times took lessons of Islamic law from Muhammad b. Hasan al-Shaybani. After a short while, he returned to Mecca and started to teach. Imam Shafii who spent the last years of his life in Egypt met there with Yahya b. Hassan who was the student of al-Lays b. Sa'd and learned his teachers' views from him.

Imam Shafi'i is the first scholar to write on methodology of Islamic jurisprudence. His book is called "al-Risala."

While Imam Shafi'i resided in Baghdad, he wrote a book called al-Hujjah in which he collected his views on Islamic law. And in Egypt, he compiled his book Kitab al-Umm where he collected his more recent views. He also authored two more books titled "Ahkam al-Qur'an" and "Ikhtilaf al-Hadith."

b. The Regions where the Shafii School exists today

Shafi'i School especially spread in Egypt because Imam Shafi'i spent the last years of his life there.

At first, people of Damascus used to follow Awzai School, which has no followers today. Then those who used to follow Awzai school started to follow the Shafi'i school. The Shafi'i madhhab is the most widespread madhhab in the countries of the Middle East (such as Syria, Jordan etc.) and in the countries of Far East such as (Indonesia, Malaysia etc.) It is estimated that 25% of the Muslim population around the world follows the Shafi'i school.

4. Hanbali School

a. Ahmad b. Hanbal (164-241 / 781-855)

Ahmad b. Hanbal who was born in Baghdad in h. 164 and passed away in the same city in h. 241 was a scholar of Islamic law and hadith from the ahl-hadith school. He memorized the whole of the Qur'an when he was a child. He studied fiqh from Imam Muhammad and Imam Shafi'i. Because he did not accept the argument that "the Qur'an is created" which was introduced by Ma'mun and supported by Mu'tasim, he was tortured and imprisoned by the administration.

Ahmad b. Hanbal collected about 40,000 ahadith in his book titled "Musnad." He also wrote a book called Kitab al-Ilal.

b. The Regions where the Hanbali School exists today

This madhhab is especially widespread in the Hijaz region. Today, most of the people living in Saudi Arabia follow the Hanbali school. It is estimated that 5% of the Muslim world follows this school.



PREPARE A PRESENTATION

Prepare a presentation about the imams of the schools of Islamic law and their views and share it with your friends.

There are several fiqh books that have gained respect and survived till this day:

Hanafi: Muhammad al-Shaybani: “Zahir al-Riwaya”; Sarakhsi “Mabsut”; Kasani “al-Badai al-Sana’i”; Marghinani “al-Hidaya”; Ibn al-Humam “Fath al-Qadir”; Ibn Nujaym “al-Bahr al-Raiq”; Ibn Abidin “Radd al-Mukhtar.”

Maliki: Malik “al-Muwatta”; Asad b. Furat “al-Mudawwana”; Ibn Rushd “Bidayat al-mujtahid”; Qarafi “al-Furuq”

Shafi’i: Imam Shafi’i “al-Umm”; Muzani “Mukhtasar”; Shirazi “al-Muhadhdhab”

Hanbali: Ibn Qudama “al-Mughni; Buhuti “Kashf al-Qina”; Ibn Taymiyya “al-Fatawa”

C. THE ERA OF IMITATION (TAQLID) AND STAGNATION

This era began around the year 350/960 and continued until the year 656/1258 when Hulagu invaded Baghdad.

The characteristics of this era in terms of fiqh are:

1- There was an increase in imitation and decrease in the activities of independent reasoning. Muslim jurists contended themselves with the imitation of the already existing views of the earlier scholars. The scholars of this period even stopped the activities of juristic opinion and ijtihad based on a claim that the gates of ijtihad were closed.

2- A particular madhhab was chosen and followed. The adherence of government leaders to a

certain madhhab played an important role in appointment of judges from among the scholars of the chosen madhhab.

3- Having issued rulings about all subject matters in the earlier periods decreased the need for deepening in the knowledge and Ijtihad lost its significance and support among the people and governments.

4- Scholars of fiqh summarized the vague expressions in texts in understandable forms. Basic texts were interpreted and textual commentaries started to emerge.

5- Fatwa books were compiled. Solutions to new issues were looked for in these fatwa books.

D. THE PERIOD OF CODIFICATION

With the fall of Baghdad in 1258, the era of codification began and continues until the current era:

The major characteristics of this era are:

1- The movements of codification began. “Majallat-ul Ahkami’l Adliyya” which is the code that gave its name to this period was the first step of this movement. This code was followed by a rapid codification process in all Muslim states.

In 1869, under the influence of the codification movements in the west, Ottoman Empire gathered the prominent jurists of the period and formed a committee called “Majallah Committee” under the leadership of Ahmet Cevdet Pasha. Their aim was to establish the rules of Islamic law related to

daily transactions. The committee started to work in 1869 and it took seven years for it to prepare 1851-article majallah. The Majallah went into effect by an imperial edict.

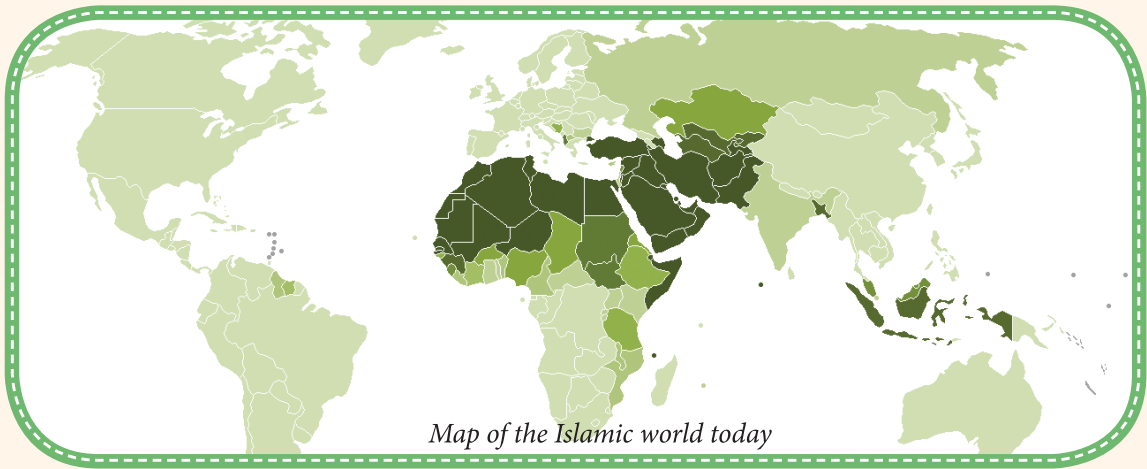
Majallah was followed by the Penal Codes of 1840 and 1951, 1857 Land Law, and finally by 1917 Hukuk-u Aile Kararnamesi (Regulation of Family Law). Especially Hukuk-u Aile Kararnamesi adopted the views from other schools of Islamic law in addition to the views of Hanafi jurists. The movement of codification was taken as an example by many other Muslim states. After a short while, codification in the area of family law was also carried out in Egypt and Syria.

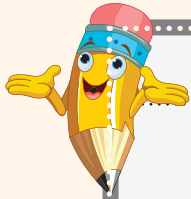
2- Some earlier books encompassing the spirit of ijtihad were republished. Special attention was

given to the books of certain scholars such as: Shah Waliyullah, Shawkani, Ibn Taymiyyah, Ibn Qayyim, Ibn Hazm, and Shatibi.

3- Qamus (dictionary), encyclopedias and fiqh books about the four madhahib were written.

4- Texts aiming to introduce, advocate and compare Islamic law were written against western law which has dominated the modern world.





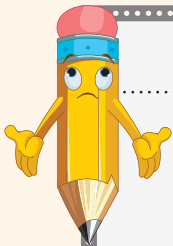
EVALUATION ACTIVITIES

1. Give information about the birth of the science of fiqh.
2. What are the periods that the science of fiqh has gone through?
3. Tell the significant characteristics of the era of the Companions in terms of fiqh?
4. What are the reasons for the emergence of different schools of fiqh (madhhab)?
5. Give information about the distribution of the schools of Islamic law on earth.
6. Which period of Islamic Law continues today? What are the reasons that have led to the emergence of this period?



MATCH THE FOLLOWING

| | | |
|---|----------|-------------------------------------|
| 1 | Fatwa | Abrogation of a ruling |
| 2 | Tadrij | Consultation committee |
| 3 | Shura | Disagreement |
| 4 | Tadwin | The answer given to legal questions |
| 5 | Naskh | Compilation of texts |
| 6 | Ikhtilaf | Gradual establishment of rulings |



TRUE-FALSE QUESTIONS

1. () During the time of the Mujtahid imams, ijtihad was applied to every single subject of Islamic law, and this led to the birth of schools of Islamic law (madhhab).
2. () The Maliki School is the most widespread madhhab all over the world except Africa.
3. () In the history of Islam, the title “qadi'l-qudat” was first given to Abu Yusuf..



**FILL IN THE GAPS**

(Maliki, Ottomans, Majallat al-Ahkam al-Adliyyah, Shafi'i, Africa, Hanafi, Kufa, Hanbali, Medina)

1. The sunni schools of law that survived till this day are,, and schools.
2. The first attempts of codification in the Islamic world started in the state and with a work called
3. The centre of ahl al-ra'y was the city of, and the centre for ahl al-hadith was the city of
4. The Maliki madhhab is widespread most in the continent of

**WRITE IN THE GAPS THE CITY WHERE THE MUJTAHID LIVED**

| | | | |
|------------------------------|-------------|------------------|---------------|
| Muhammad b. Idris el-Shafi'i | | Malik bin Anas | Medina |
| Ahmad ibn Hanbal | | Awzai | |
| Abu Hanifa Nu'man bin Thabit | Kufa | Sufyan al-Thawri | |
| Zayd bin Ali Zaynalabidin | | Tabari | |



WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| E | Z | I | M | Z | T | G | M | S | T | L | T |
| T | I | G | J | J | A | T | A | C | S | B | H |
| A | N | F | Q | Z | Q | I | D | L | H | T | N |
| S | R | X | J | M | L | S | H | S | U | D | Z |
| H | P | N | S | A | I | U | H | U | R | K | E |
| R | O | A | W | N | D | T | A | N | A | V | N |
| I | B | S | H | S | K | W | B | N | Y | D | K |
| V | G | K | M | U | T | K | N | I | Q | I | F |
| C | X | H | G | K | J | L | J | H | S | G | T |
| Z | N | B | I | H | T | I | E | R | O | K | Q |
| E | A | H | K | A | M | F | W | Q | V | Z | D |
| N | A | X | Q | X | K | A | F | V | K | X | K |

MADHHAB

TASHRI

NASKH

SUNNI

TAQLID

AHKAM

SHURA

MANSUKH



MULTIPLE CHOICE QUESTIONS

1. Which of the following is not among the schools of Islamic law?
 - A) Hanafi
 - B) Maliki
 - C) Ash'ari
 - D) Hanbali
2. Which of the following is one of the characteristics of the era of Khulafa al-Rashidun?
 - A) Abrogation of rulings (naskh)
 - B) Performing ijtiḥad by shura
 - C) Emergence of the madhahib (schools of law)
 - D) Emergence of *ahl ra'y* and *ahl ḥadith*
3. Which of the following is from the fuqaha companions of the Prophet?
 - A) Ibn Taymiyya
 - B) Ibn Rushd
 - C) Ibn Mas'ud
 - D) Ibn Hanbal
4. Which of the following is characteristics of the era of imitation and decline?
 - A) Sophisticated terms were interpreted and explained.
 - B) The codification activity had begun.
 - C) Encyclopedias and dictionaries (qamus) were prepared.
 - D) Texts containing the old ijtiḥad system were republished.
5. Which of the following is not one of the reasons why *ahl ra'y* emerged in the city of Kufa?
 - A) It was a city open to different cultures and all kinds of development.
 - B) Presence of many needs and problems.
 - C) The weak ahadith were commonly used among the public.
 - D) It had a rich ḥadith heritage.

CHAPTER 3

THE MUKALLAF (RESPONSIBLE PERSON) AND HIS/HER ACTIONS

CONTENTS

- A. MUKALLAF
- B. ACTIONS OF A MUKALLAF (AF'AL AL-MUKALLAFIN)
- C. CIRCUMSTANCES THAT IMPEDE OR RESTRICT LEGAL CAPACITY (AHLIYYAH)
- D. AZIMAH AND RUKHSAH (STRICT AND CONCESSIONARY LAW)



PREPARATORY WORKS

1. How is the term competency (ahliyah) used in the daily matters? Research.
2. Research about the terms ahliyyat al-wujub and ahliyyat al-ada.
3. What do you understand from the phrase “actions of the mukallaf (af'al al-mukallafin)”?
4. Gather information about the term fard and its divisions from a fiqh book.
5. Define the terms Sunnah and mustahab.
6. What do the terms ‘aql and baligh mean? Learn them by asking somebody or by reading about them from a fiqh book.

A. MUKALLAF

Terminologically the term *mukallaf* refers to a sane adult Muslim who must carry out religious obligations, avoid religious prohibitions, and is held responsible for the consequences of his/her actions.

In fiqh, a sane person is called '*aqil*', and a person who has reached maturity (puberty) is called *baligh*.



A person to be viewed as mukallaf must have the legal capacity of a mukallaf (*ahliyyah*) and in other words must be:

- a) **Muslim**
- b) '**aqil (sane)**
- c) **baligh (mature)**

a) Being Muslim: Those who are not Muslims are not subject to Allah's obligations or prohibitions in respect to devotional matters.

b) Being Sane: Islam addresses to reason. This is why a person who has no consistent sanity or a child who is not yet able to comprehend is not considered a mukallaf. Allah says in the Qur'an: "Allah does not burden a soul except [with that within] its capacity" (al-Baqarah 2: 286).

c) Being mature: Maturity or puberty is the period or turning point when a child becomes an adult. Once a child reaches this important point of life, he or she now becomes a "baligh".

Bulugh appears by biological changes in the body (for males by nocturnal emission and for females by beginning of menstrual cycles). This is called natural bulugh.

Everybody does not reach puberty at the same time. It varies due to genetics, climate or geographic location. The earliest for a boy to reach puberty is generally twelve years and nine years for a girl.

A child who has not yet seen the biological signs of puberty until the age of 15 (based on Hijri, i.e. lunar years)¹ is considered baligh from this point (year) onwards. This method is called legal maturity.

A mature and sane Muslim is considered an adult. And an adult believer is legally required to perform the acts of worship, carry out religious obligations, and avoid what is not permitted.

1. This is roughly 14 years and 7 months according to the calculations of gregorian or solar years.

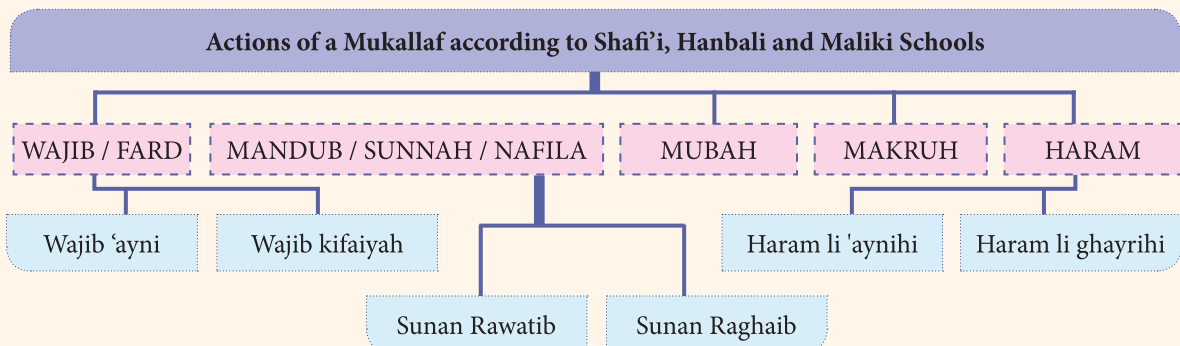
B. ACTIONS OF A MUKALLAF (AF'AL AL-MUKALLAFIN)

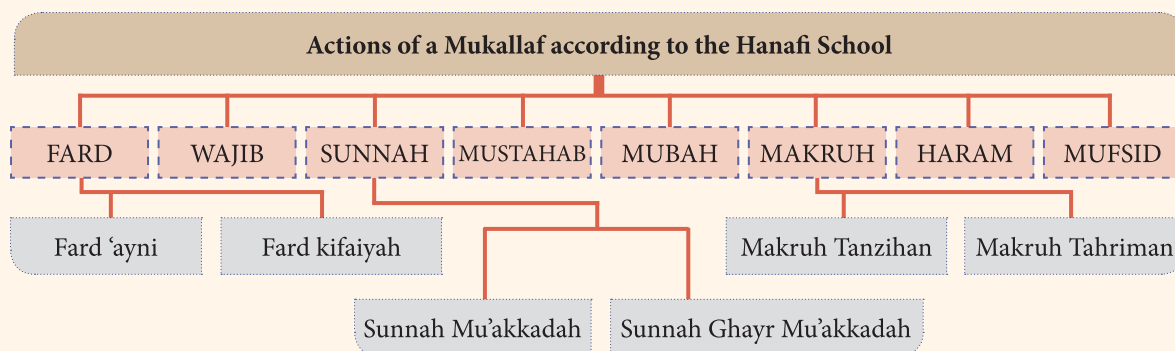
Islam commands Muslims to do certain things and to avoid certain things, and left others to their choices. The categories of actions of a mukallaf is called "Af'al al Mukallafin". There are five categories: **1. Wajib (compulsory) 2. Mandub (praiseworthy) 3. Mubah (permitted) 4. Makruh (disliked) 5. Haram (forbidden).**²

2. For the Shafi'i, Hanbali and Maliki scholars classification. Wajib correspond to fard and wajib in the Hanafi school, and the term mandub in their classification consists of the

As can be seen, scholars use slightly different terms in categorizing the actions of a mukallaf. Although scholars approach the matter with the same spirit, caution and care, they were considered as introducing completely different approaches because of their varying classifications. This situation has led to some misconceptions and been interpreted especially by the common people as a clash among madhahib. It should not, however, be forgotten that

terms Sunnah and Mustahab in Hanafi school..





the only difference is the terms used for classification.

For example, while the Hanafi school considers witr prayer as wajib, the Maliki, Hanbali and Shafi'i schools rule it to be a Sunnah of the Prophet. If we take a look more closely, the witr prayer is actually not considered by these three schools under the same category as the rest of the Sunnah prayers. It has been described as an emphasized Sunnah (that is not fard), which is performed after the night prayer ('Isha).

A- WAJIB (Obligatory)

Wajib is something that has been commanded in Islam with certainty. The verse **"And establish prayer and give zakah"** (al-Baqarah 2: 43) is an example. According to this verse, all mukallaf Muslims must perform the five daily prayers and pay the zakat tax. The term "fard" and "wajib" are interchangeable.

Types of wajib acts: According to the individual or communal responsibility, wajib acts are divided into two types; **wajib 'ayni** and **wajib kifai**.

a-Wajib 'ayni (fard 'ayni): This is the type of wajib required by Allah the Almighty for each and every mukallaf to do. For example, five daily

prayers, paying zakat, fasting in the month of Ramadan etc.

b-Wajib kifai (fard kifai): Although obligations in this category are directed to all believers, their responsibility is communal. The performance of a group of believers lifts the responsibility from the rest of the community. In other words when enough people carry out the acts within the category of *wajib kifai*, the rest of the community is no longer considered as responsible. If nobody fulfils this wajib, every single mukallaf living in that neighborhood will be responsible and thus has sinned. For example, performing funeral prayer, responding to a greeting, carrying out the duty "al-amr bil ma'ruf wa an-nahy 'an-il munkar (commanding right and forbidding wrong," studying medicine, learning all kinds of profession needed by the community etc.

B- MANDUB (Praiseworthy)

The term mandub is used for the acts that have been encouraged by Allah and His Messenger without any binding necessity to fulfill them. For example, verses of the Qur'an that commands to have witnesses present during a divorce, to give extension to a debtor, to write down the business contracts, etc. are all considered mandub acts by most of the scholars.

INFORMATION BOX

In some cases, wajib kifai may turn into a wajib 'ayni. For example; It is wajib kifai for a doctor to practice his occupation. At times, the doctor may take a break and go for a vacation. While on break, somebody might need urgent medical attention; in such a case, if there is not any other doctor in the area. The present doctor must carry out this obligation, as it turns into a wajib 'ayni for this doctor.

The terms *sunnah*, *nafilah* and *mustahab* have also been used interchangeably with *mandub* in the books of *fiqh*. It should, however, be noted that there are slight differences between these terms.

Sunnah: is the term used for the actions and practices of the Prophet (pbuh). There are two types of *Sunnah*: *Sunnah al-huda* and *Sunnah al-zawaid*. *Sunnah al-zawaid* are the acts of our Prophet which had no relation to his preachings or message. They are rather his actions that he did as a human being.

Sunnah al-huda is divided into two sub-categories: *Sunnah al-mu'akkadah* and *Sunnah ghayr al-mu'akkadah*.

Sunnah mu'akkadah: These are the acts that the Prophet (pbuh) often performed, and rarely did not. For example, recitation of *iqama* before obligatory prayers (for men), recitation of *adhan*, praying in congregation, and performing *i'tikaf*. **Sunnah ghayr al-mu'akkadah:** Acts of worship that the Prophet sometimes performed and sometimes did not. For example, the *sunnah* cycles of late afternoon prayer.

Nafilah: means doing extra acts voluntarily in addition to the compulsory ones.

Mustahab: Voluntarily (*tatawwu'*) good deeds -other than the *fard* and *wajib*- that the Prophet encouraged, did at times and did not perform at other times. The first generations were very keen to carry the *mustahab* acts out with great ambition.

C- MUBAH (Permissible)

These are the actions which Allah has permitted the mukallafs and left them free to do or not to do. There is neither reward for the performance of such acts nor punishment for those who do not do them. These acts are also called "halal" or "ja'iz". For example, sitting, sleeping, walking, eating and drinking foods and drinks that are permitted.

There are numerous permissible things, because the norm in regard to things is that of permissibility and their prohibition is an exceptional situation.

Other Terms close to Mubah in meaning:

Ja'iz: is used to refer the acts that is Islamically permitted. The phrase "not jaiz" is a broad expression that consists of both *harams* or *makruhs*. For example, according to Muslim jurists proposing marriage and then marrying a girl to whom somebody else has already proposed and is still waiting for her answer is *not ja'iz*.

Halal: means Islamically permitted and refers to things that have not been prohibited or banned. It is used as the antonym of *Haram*, and means the end of prohibition and that something is no longer forbidden.

The Ruling About Mubah: There are no sins or rewards associated with doing or neglecting *mubah* acts. However, if avoiding or carrying out a *mubah* act results in any sort of harm, then the ruling for this *mubah* act changes.

If someone gets sick because of not eating enough food or drinking or dies of hunger, then eating and drinking becomes obligatory. Thus, for a person who fears dying of hunger and has nothing but unlawful substances to eat, it is *mubah* for this person to consume from that unlawful substances enough to survive. Nobody is permitted to end his/her own life (just as they are not permitted to end that of others).

D- MAKRUH (Repremanded)

Makruh which literally means *disliked, reproachable, and not recommended etc.* is terminologically defined as the acts that have been forbidden based on evidences that are not definite and thus asked to be avoided.



DEBATE

Normally running is a permissible act. Discuss in your class why the following types of running cannot be considered *mubah*.

- ❖ Running not to miss the prayer in congregation
- ❖ Running after a man in a fight to hit him
- ❖ Running in order to catch the enemy during a battle
- ❖ Running as a sport by wearing transparent clothing

The reproachable acts that are frequently mentioned in Islamic literature in respect to the acts of worship ('ibadat) play a supportive function in terms of gaining the maximum benefit from 'ibadat and beautifying one's character by abstaining from Islamically improper actions. Likewise, refraining from makruh acts is important in terms of taking the Prophet's lifestyle as an example and trying to follow his advice, morals, and lifestyle.

The Ruling About Makruh:

According to most of the Muslim scholars, the one who commits a makruh act does not deserve a punishment. However, in some cases the violator may be criticized and reprimanded. The one who avoids makruh acts for the sake of Allah is praised and rewarded by Allah.

E- HARAM (Prohibited)

Haram is the opposite of halal, and it means something that has been explicitly prohibited by Islam. Examples are drinking alcohol, gambling, theft, lying and adultery.

Things that have been deemed unlawful or haram in Islam are not too many to create a constant restriction upon people and to leave them in deprivation. On the contrary Allah has provided a legal, permissible, and clean alternative for everything that He declared prohibited. What is impure and harmful has been prohibited, and what is pure and beneficial has been permitted.

The norm in things is to be lawful and permissible. This is why Islam has decreed some things unlawful when it is absolutely necessary and very important, and placed restrictions regarding them. However, under serious circumstances (fear of life etc.), the legislation of unlawfulness may be temporarily removed and violation of the unlawful just as much as needed (but not more) is permitted.

Neglecting fard actions or obligatory actions which are clearly required (such as five daily

prayers, fasting during Ramadan) is also haram. A true and sincere Muslim has to be a person who follows principles of Islam wherever he or she may be, and has to represent the best example of Islam.

Only Allah has the authority to deem a certain thing haram or halal, and in this respect the Prophet's ahadith are a part of Allah's decree.

Types of haram: In terms of being forbidden essentially or by some other reason, there are two types of haram things:

a-Haram li 'aynihi (li dhatihi): Things that have been forbidden by Allah and His Messenger because of their harmful and impure essence. Their prohibition is explicitly mentioned in the Qur'an and Sunnah, and their abstinence has been commanded. These are generally things that harm one's mind, property, life and lineage which are the five basics that are required to be protected by Islam. Examples are killing someone without a just cause, gambling, drinking alcohol, extra-marital affairs, stealing, eating unlawful meat and marrying a milk-sibling.

b-Haram li ghayrihi: Even though they are halal in their essence, they have become haram due to an external factor. For example the meat of a sheep slaughtered without mentioning Allah's name intentionally becomes haram. The unlawfulness of the meat of this sheep is not due to the sheep itself, but the act of not reciting the Basmala before slaughtering it is what has made it haram (to eat).

The Ruling About Haram:

Saying that a haram thing is halal is blasphemy. It cause that person to convert out of Islam.

It is a major sin to commit a haram act and will result in punishment in the hereafter while those who avoid haram will be rewarded.

C. CIRCUMSTANCES THAT IMPEDE OR RESTRICT LEGAL CAPACITY (Ahliyyah)

In order to be a mukallaf, one has to have *ahliyyah*, meaning the ability or legal capacity to acquire rights and exercise them and to accept duties and perform them.

Ahliyya is divided into two types: *ahliyyah al-wujub*, *ahliyyah al-ada'*.

Ahliyyah al-wujub means the eligibility of a person to benefit from the civil rights and to ac-

quire rights for and upon him/her. People are entitled to this legal capacity in a complete form from the time they are born. Whatever their mental or physical capacity may be, they are absolutely entitled to it like every other person. Ahliyyah al-ada' is, on the other hand, the eligibility of a person to execute or discharge his/her right and duties in a manner recognized by law. Sanity and discernment (tamyiz) are both essential for this type of ahliyyah. Discernment (tamyiz) means being able to distinguish good from bad, or beneficial from harmful.

In some cases, the ahliyyah is either fully impeded or restricted. The circumstances that impede or restrict the ahliyyah are the following:

1- 'Awarid Samawiyya (Involuntary Impediments): These are impediments due to factors beyond one's control. The factor exists without the affected person's choice. They can be caused by a physical disability, a heavy sickness, forgetfulness, temporary memory loss, old age, insanity, imbecility, unconsciousness, sleeping, or death.

2-'Awarid Muktasabah (Acquired Impediments): These are the impediments that develop as a result of the factors within one's control. They exist due to the person's own act and his choice. They can be caused by ignorance, oppression, drunkenness, being captured by the enemy, being in a difficult situation like hunger and thirst, and prodigality etc.

D. AZIMAH AND RUKHSAH (STRICT AND CONCESSIONARY LAW)

LET'S NOTE

Azimah: The rulings in normal circumstances that every Mukallaf must abide by.

Rukhsah: The concession or permission given to people in times of duress or emergency, whereby they may temporarily not fulfill the 'azimah ruling for relief.

Azimah means "being determined", and **Rukhsah** means "permission for doing the reverse of the command in time of hardship." Azimah is the opposite of rukhsah.

Azimah is the essential guidelines for a Muslim. Because every obligation bears some sort of hardship, hardship at the minimal level is bearable and should be endured. However, if the hardship associated with a ruling or obligation presents a risk for one's life or unbearable duress, then there is permission for ease.

Rukhsah refers to permission or concession. For example, the obligation of fasting in the month of Ramadan is an azimah ruling. However, sick people or travellers are not required to fast due to the difficulties they face, and may make up the days they could not fast once they are back to the normal circumstances. A person who is under risk of dying of hunger or thirst, he or she may consume from something that is normally haram (haram according to the azimah ruling) such as swine or alcohol to survive, until they are no longer under the risk of dying.

There are many rukhsahs offered in respect to the obligations such as ablution and prayer. Rukhsas are resulted from the fact that Islam is not a religion of hardship but easiness and that Allah wills His servants's easiness not their difficulty. For example; during a journey, when no water is available or the weather conditions hinder one from obtaining water, the traveller may use earth for ablution (tayammum or dry ablution) rather than perform minor or major ablution with water.

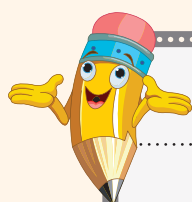
We may come across Rukhsah in two forms:

a) Permission to commit haram: In a time of necessity or emergency, it is permissible to commit haram, in fact it may even be wajib to do so. In a difficult situation where rukhsah exists, a person may choose between applying azimah or rukhsah. When threatened with death, a person may hide his

faith and pronounce words of blasphemy to save his own life. However, if a person resists, does not give up and as a result loses his life, he is considered a martyr (shahid).

b) Rukhsah to forsake a wajib act: When a mukallaf faces difficulty when performing a wajib obligation, he or she is offered a rukhsah to ease his

or her circumstance. For example, the ill may perform prayer seated instead of standing, or postpone the fasting, the permission for travellers to shorten the prayers, wiping over a bandage etc. are all ways in which Islam offers convenience for mukallafs who are in need of it.

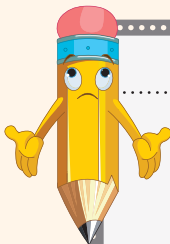


EVALUATION ACTIVITIES

1. Define the word *mukallaf*.
2. What is *wajib*? Is there a difference between fard and wajib?
3. What do Sunan Rawatib and Ragha'ib mean? Give an example of each.
4. Give the rulings associated with Sunnah acts.
5. Write down the definition of makruh and its types.
6. Explain the categories of Haram and give an example of each.
7. Give examples of samawi and muktasab impediments of legal capacity.
8. What does acting in accordance with rukhsah mean? When is it allowed to use rukhsah? Explain.

**MATCH THE FOLLOWING**

| | | |
|---|---------------------|---|
| 1 | Mukallaf | <i>Almost halal, however disliked</i> |
| 2 | Makruh Tanzihan | <i>Being considered mature at age 15</i> |
| 3 | Tatawwu' | <i>Suitable according to Islam</i> |
| 4 | Legally baligh | <i>Actions done by people's free will</i> |
| 5 | Jaiz | <i>An act done voluntarily</i> |
| 6 | Muktasab impediment | <i>A person who is responsible</i> |

**TRUE-FALSE QUESTIONS**

- () Azimah means a temporary ease or alleviation in obligations for people who are in times of hardship, need or urgency.
- () Self-inflicted circumstances whereby one paralyzes his own reasoning capacity -by consuming intoxicants for example- are called samawi impediments.
- () Mustahab is the term used for deeds that have been ardently carried out by the Salaf (predecessors).

**FILL IN THE GAPS**

(Sunnah al- huda, haram, nafilah, ahliyyah, Sunnah, halal, mustahab)

- Having the required qualities or ability to do something is called
- The Sunnah of the Prophet carried out for the purpose of guidance and enlightenment is called
- means something that has not been restricted by the Islamic law.
- The terms,, have been interchangeably used in fiqh texts to mean Mandub (praiseworthy).
- Something that has been forbidden by Islam is described to be



FILL IN THE GAPS WITH THE APPROPRIATE RULINGS FOR EACH

| | | | |
|---|---------------------|--------------------------|---------------|
| To perform the funeral prayer | Fard kifayah | Spitting on ground | Makruh |
| Speaking during prayer | | Growing a beard | |
| Walking | Mubah | Responding to a Greeting | |
| To go to pilgrimage for someone who is able | | Performing Duha prayer | |



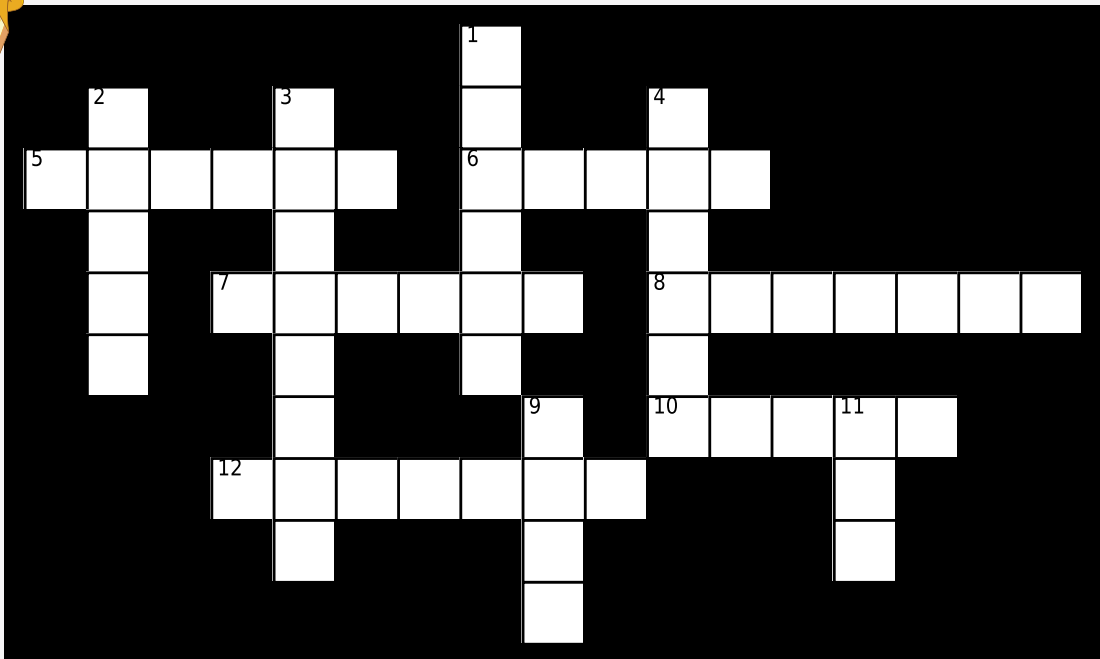
WORDSEARCH: FIND THE WORDS

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| S | A | G | P | M | S | I | A | P | Q | J | K |
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| H | U | L | I | N | B | M | A | K | R | U | H |
| T | O | N | Z | C | Q | P | F | Q | L | B | F |

MAKRUH
MANDUB
HALAL
MUSTAHAB
RUKHSAH
AZIMAH
HARAM
SUNNAH
WAJIB
JAIZ



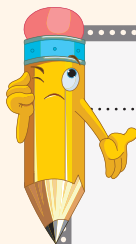
CROSSWORDS



5. Actions that are recommended and asked to do by Allah and His Messenger in a nonbinding way
6. Actions that are indifferent in regards to their performance or avoidance; or there is neither reward for their performance nor a punishment for their avoidance
7. The person who has reached the age to personally use his rights
8. Relieved and lightened temporary rules under the circumstances of hardship, difficulty and necessity
10. Things that are forbidden based on certain proofs from Qur'an or Sunnah.
12. Deeds which are not required to do and done in addition to the required deeds



1. A person's ability to distinguish right from wrong, beneficial from harmful
2. Religiously allowed, something that is not restricted by religion
3. Those who are required to do commands and to avoid the prohibitions of Islam and who will be responsible for the consequences of their actions
4. Actions that are asked to be avoided based on speculative proofs from Qur'an or Sunnah
9. The actions that are permitted to do by religion
11. A person's ability to do something and to use his/her rights



MULTIPLE CHOICE QUESTIONS

1. Which of the following means the capacity to exercise humanly rights and freedom?
 - A) Samawi impediments
 - B) Ahliyyah al-ada'
 - C) Muktasab impediments
 - D) Ahliyyah al-wujub
2. Which one is the term used for the general ruling that the mukallaf must follow in normal circumstances?
 - A) Azimah
 - B) Rukhsah
 - C) Ahliyyah
 - D) Fard
3. Which of the following is an example for haram li ghayrihi?
 - A) Murdering an innocent person
 - B) Eating meat of and unlawful animal
 - C) Marrying a milk-sibling
 - D) Eating an animal that was slaughtered without the recitation Basmala
4. Which of the following is not wajib kifayah?
 - A) Being a witness
 - B) Saying the iqama before a fard prayer
 - C) Responding to a greeting
 - D) Going to jihad for the sake of Allah
5. Which of the following according to majority of madhhabs (or Maliki, Shafi'i and Hanbali scholars) is not one of rules related to the actions of a mukallaf?
 - A) Mandub
 - B) Fard
 - C) Wajib
 - D) Mubah
5. Which of the following is the correct minimum and maximum ages of reaching puberty?
 - A) Girls: 9-12 Boys: 12-14
 - B) Girls: 10-12 Boys: 12-14
 - C) Girls: 9-15 Boys: 12-15
 - D) Girls: 10-14 Boys: 12-15

CHAPTER 4

CLEANLINESS AND PURITY

CONTENTS

- A. THE DEFINITION AND IMPORTANCE OF CLEANLINESS
- B. TYPES OF CLEANLINESS
- C. NAJASAH (PHYSICAL IMPURITIES) AND HADATH (SPIRITUAL IMPURITIES)
- D. MINOR ABLUTION (WUDU’)
- E. MAJOR ABLUTION (GHUSL)
- F. DRY ABLUTION (TAYAMMUM)
- G. WIPING OVER SOCKS (KHUF) OR A BANDAGE



PREPARATORY WORKS

1. Discuss the significance of cleanliness in terms of human health.
2. What do you think about the importance of cleanliness in Islam?
3. What is spiritual purity? Give some information about it.
4. What are the circumstances and conditions that require Ghusl. Research from a fiqh book.
5. Learn the meaning of a verse from the Qur’an that deals with cleanliness.

A. THE DEFINITION AND IMPORTANCE OF CLEANLINESS

Cleanliness is important both for a healthy life and also in respect to performing devotional acts. It is required to be spiritually and physically cleansed before carrying out religious obligations ('ibadah).

I. Literal and Terminological Meaning of Taharah

Taharah means cleansing and purity. In Islamic legal terminology, it means the removal of najasah (physical impurities) and hadath (spiritual impurities), thus becoming purified.

II. The Importance of Cleanliness

Cleanliness is an essential principle in Islam. Islam considers all types of cleanliness vital, be it is related to spiritual cleanliness such as purity of heart and morals or be it related to physical cleanliness, such as environmental, bodily cleanliness and cleanliness of clothes.

LET'S NOTE

Cleanliness is part of iman (faith). Our Prophet's (pbuh) saying: "*Taharah (purity) is half of faith*" shows the connection between purity and faith. Every Muslim must pay attention to his or her cleanliness. Cleanliness is very important in Islam for it is a requirement of our faith.

It is our duty to consume and utilize Allah's countless blessings in the best and effective way. Cleanliness, protection against infectious diseases of all kinds is a prerequisite for a healthy body. Because illness is mainly caused by the impurity. Those who do not attach importance to the body, clothing, food, beverages, and clean environment prepare the ground for illness. Our body is a precious gift from Allah and neglecting it would be mistreating His entrustment.

As in every other aspect of life, Our Beloved Prophet was the best example also in terms of cleanliness. He said: "*When anybody wakes up from his sleep, he should wash his hands three times.*"¹ Furthermore, the

importance he has attached on teeth and mouth hygiene is also well-known, and can be seen in his following saying: "*If it were not be difficult on my people, then I would have ordered them to use the tooth brush (siwak) before every prayer.*"²

Islam's commands such as performing ablution for all prayers, performing bath lustration (ghusl) in case of major impurities (janabah), and washing hands before and after having a meal show how significant spiritual and physical purification and hygiene in Islam.

Physical and spiritual purification is vital for performing religious obligations ('ibadat). For example; to be ready to pray (salat), a Muslim must get rid of his spiritual impurities (by performing ablution or ghusl) in addition to cleansing from material impurities.

It is required to be clean before standing in the presence of Allah for worship. The second command of Allah or "keep your clothes clean" was related to purity. Allah the Almighty, in the following verse, orders the Prophet and the believers to be pure – spiritually and physically: "**Purify your garments, and avoid defilement.**"³

Just as we pay attention to the form of our acts of worship, we must also pay attention to the spiritual dimension of them. Every act of worship should deeply influence our soul, because acts of worship that involve only the movement of the body and do not affect the heart have real value. Thus, the worshipper, before carrying out his obligation, must cleanse his thought and conscious from everything other than Allah.

Allah praises those who pay attention to both spiritual and physical purification in the following verses:

"...Allah loves those who are constantly repentant and loves those who purify themselves."⁴ **"... Allah loves those who purify themselves."**⁵

The Prophet (pbuh) said: "*Allah is pure and he loves purity (cleanliness) and those who keep themselves pure.*"⁶

1. Sunan al-Tirmidhi, Bab al-Taharah, 24.

2. Sunan al-Tirmidhi, Bab al-Taharah, 22, 23.

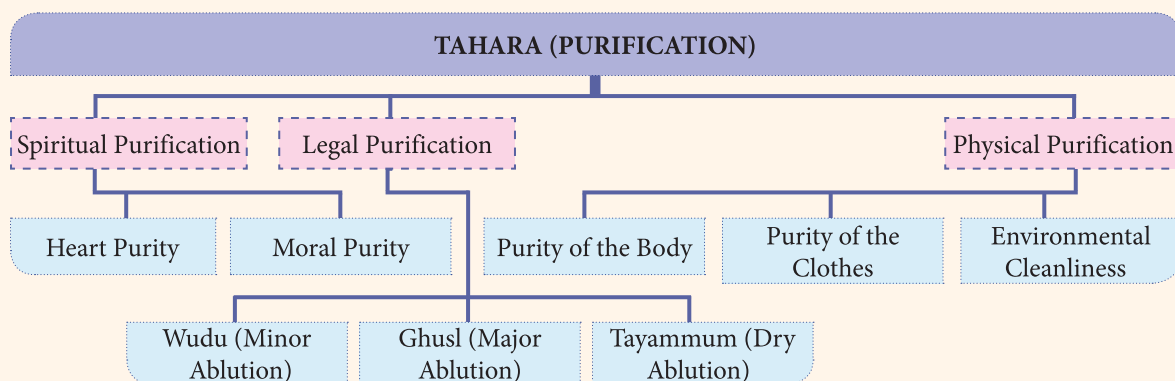
3. al-Muddathhir, 73: 4-5

4. al-Baqara, 2: 222

5. al-Tawba, 9: 108

6. Sunan al-Tirmidhi, Bab al-Adab, 2950.

B. TYPES OF CLEANLINESS



I. Spiritual Purification

The cleanliness of heart and soul is as important as the cleanliness of the body and clothing. For the purpose of purifying the heart and soul, Islam has ordered avoiding sins and evil, in addition to the actions that are not islamically appropriate.

For deeds to be acceptable and valid by Allah, the first condition is to have strong faith. Faith is a form of spiritual purification, while its opposite i.e. kufr (disbelief) is spiritual impurity. Nifaq (hypocrisy) and shirk (associating partners with Allah) are also types of spiritual impurities. One who has no faith is doomed to misfortune in this world and likewise eternal damnation in the hereafter. Purifying oneself from evil and placing the belief in Allah in one's soul is the foremost condition for happiness in this world and the next. Allah says in the Qur'an: **"He has succeeded who purifies (his soul) and he has failed who corrupts it."**⁷ This verse indicates the importance of spiritual purification in Islam.

There are two forms of spiritual purity:

1. Purity of the heart: This means to keep the heart pure from corruption, to be sincere and firm in one's faith and to have pure intentions.

2. Moral Purity: Moral Purity means to avoid bad behaviour that is considered not appropriate in Islam. Being good and polite to others, sharing others' happiness and grief, being righteous and truthful at all times, benefiting from Allah's bounties in the right manner, avoiding harming other



creatures, and abstaining from evil and sins are all part of being pure in terms of morals.

One with good morals is loved by Allah and by other people. People as such remain respected citizens within society.

II. Physical Purity

1. Purity of the body: Cleansing of any impurities or dirt in the body is essential. Cleaning of the hair, nails, brushing teeth and washing hands and mouth before and after meals are all considered steps of purifying the body.

2. Purity of the clothes: Keeping the clothing clean is also important in terms of preventing bacteria and diseases from breeding on the fabric and one's body. Keeping clothing clean is just as important as keeping the body clean.

Wearing clean clothing is a person's responsibility towards himself and those around him. Thus, one does not wear dirty and untidy clothing. He should be presentable at all times. A person who wears clean and tidy clothing is also regarded a notable person by others.

7. al-Shams, 91: 9-10

3. Environmental cleanliness: Keeping the environment clean includes hygiene of homes, schools, workplaces, streets, air and purity of the water.

Cleanliness of the environment is also very crucial for human health; especially the air we breath and the water we drink must be free of any harmful chemicals and substances.

III. Legal Purity (Both Physical and Spiritual)

The states that require the performance of ablution, hinder the performance of certain acts of worship are called *hadath*. They are regarded as spiritual impurities. Those who need to perform *wudu'* (minor ablution) or *ghusl* (major ablution) are physically clean however they are considered legally impure. This is why it is not appropriate for them to stand before Allah in such a state of impurity, and they are required to purify themselves before coming to Allah's presence.

By performing *wudu'*, organs that are most frequently used such as hands, arms, face, feet, mouth and nose are cleansed. Likewise, the whole body is cleansed and purified by means of *ghusl*, thus ensuring physical purity as well as legal purity (*hukmi*

tahara). The significance of major ablution (*ghusl*) is obvious in respect to maintaining a healthy skin.

Legal purification is carried out with water. If there is no water available, or if it is not possible to use water, then soil is used (*tayammum*) for legal purification. A person must be free of physical and spiritual impurities to pursue an orderly life in this world and to reach happiness in the hereafter.



C. NAJASAH (PHYSICAL IMPURITIES) AND HADATH (SPIRITUAL IMPURITIES)

I. Definition and types of Najasah

Najasah can be classified under many types. Feces and animal manure are all classified as *solid najasah* and other impurities such as urine and alcohol are considered *fluid najasah*. In terms of whether or not they are an obstacle for prayer, they are divided into two types, known as light and heavy najasah.

Najasah that is still visible when dry (such as blood) is called "*mar'iyah* (visible)" and impurities that are not visible when dry (such as urine and dirty water) are called "*ghayr mar'iyah* (non-visible)." Both types are also divided into two sub-categories in terms of their effect on the validity of the prayer.

II. Things that are pure and those that are impure

All of Allah's creation, in their essence, are considered pure. All elements on earth together with their particles are pure. Thus purity is the general norm whereas impurity is something temporary.

Pure things can be listed under five types:

1. All living creatures (including dog and pig), are clean, so too are their tears, saliva, eggs and perspiration.
2. A human corpse (even if he/she was a non-Muslim),
3. Dead insects or pests that have no blood,

4. Fish and other dead sea animals,
5. Leftovers of lawful animals.

There are five types of impure things:

1. A human's urine or feces,
2. *Mani* (Semen), *mazy* (arousal fluid), *wady* (post-urination fluid) ,
3. The urine or feces of a non-edible (unlawful) animal,
4. Flowing blood,
5. Dead bodies other than that of the human's.

It is allowed to benefit from an impure thing under the following four circumstances:

1. After the skin of an impure animal is removed and processed (tanning),
2. Using the animal manure for planting trees, crops or plants,
3. A person dying of hunger may eat an impure animal to survive,
4. A person who is in a severe condition whereby he or she must drink any fluids may drink alcohol if it is the only thing available, in order to overcome the danger. Wine, however, may not be drunk for medicinal purposes.

A dead animal's flesh may be fed to dogs, likewise impure water may be used to water crops.

III. The Amount of Impurity that invalidates the prayer

Before standing for prayer, a person must cleanse his/her body, wear clean clothing, and choose a clean place to pray. This is one of the prerequisites for prayer.



If a person performs prayer without having cleansed himself purposely or due to being unaware of the rulings of cleanliness, he/she must reperform the prayer because such a prayer becomes invalid. For a person who is unable to purify himself or has forgotten that he/she bears an impurity should reperform the prayer if the time of prayer has not passed, however if it has expired, he is not obliged to repeat it.

The following impurities do not invalidate the prayer:

1. Up to the size of a dirham (approximately 3 grams) human or animal blood, urine or vomit,
2. Urine or stool smeared on the breastfeeding mother's clothes from the child that she is feeding, -although she had taken precautions to avoid it-
3. Urine incontinence (leaking), wetness due to bowel disorders (hemorrhoids), pus or inflammation of a pimple that has not been squeezed,
4. Impurities that have inevitably emanated onto workers such as butchers, garbage collectors etc. due to their profession, no matter how hard they try to avoid it,
5. Impurities of horses or cattle on the clothes of those who breed and care for them,

Islam is a religion that regards cleanliness as a crucial concept, and commands every Muslim to be meticulously clean. Although impurities of the amount stated above do not invalidate the prayer, it is still strictly recommended that a person stands for prayer with clean garments.

Since Muslims have to be examples to others with their actions and behaviors, they must be clean and tidy.

IV. Water in Terms of Purity

As water is important for purifying, the water used for purification has to be pure and free of impurities.

Water, in terms of its use in purification, is classified under the following types:

1. Mutlaq (Absolute) Water

Mutlaq water is the water the smell, taste or color of which have not been altered by external factors. Sea water, water from wells, hail and rain

are examples of *mutlaq* water. This category of water can be used for ritual purification before worship as well as for other purposes.

2. Altered water

Altered water is divided into two types with regards to whether the change caused by something pure or impure:

a) *Water changed by getting mixed with pure things*: This type may be used for ritual purification as well as other daily uses.

b) *Water changed by getting mixed with impure things*: This type of water may neither be used for purification nor any other use.

3. Makruh (disliked) Water:

While there is alternative water, using the following types of waters is regarded as reprehensible (*makruh*):

a) Water which is mixed with a small amount of physical impurity (*najasah*) but the essence of which is not altered,

b) Water that has been already used for ritual purification, (i.e. wudu' or ghusl),

c) Water which is the leftover of a person who has just drunk wine or water in which such a person has placed his hand,

d) Water in a container or similar thing left under the sun,

e) Water licked by a dog,

f) Leftover water of a cat or similar animal.

V. Etiquette of the Restroom

Before entering the restroom we should say bismillah and recite the following invocation:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"O Allah, I seek refuge in You from male and female devils."⁸ Then, we enter the toilet with our left foot first.

If a person is wearing any jewellery or accessories that contain Allah's name or verses from the

Qur'an should leave it outside before entering. We must avoid mentioning Allah's name in the toilet.

We should try not to splatter any of the urine or get impurities on ourselves. This is why it is advised to sit while urinating or defecating, and not to stand up without a valid excuse.

While relieving oneself in open spaces, one should try not to face or turn his back directly to the *qiblah*.

It is a reproachable act to urinate or defecate towards the wind, in running or stagnant water, into the holes of insects, to places where people sit, use or pass by.

Cleansing the private parts after urination and defecation is called *istinja*. After relieving oneself, washing the private parts thoroughly with water, then drying it with toilet paper is the most effective way of cleansing in the toilet. Wiping with toilet paper without using water is considered makruh. When water is not available, performing *istinja* with clean and dry objects such as leaves, rocks etc. is permitted. However, these objects may not be something that is edible and must be something that can thoroughly clean the impurity.

If the *najasah* is spread or splattered too much in the area of release, performing *istinja* becomes obligatory.

Ensuring that the last trace of urine has been released (for men) after urinating is called *istibra*. This may be supported by coughing, walking or leaning on the left side. Men should be sure that the last drop of urine has come out before taking wudu'.

While passing by two graves, Allah's Messenger (pbuh) said: "*They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales (created enmity between people) and the other did not keep himself safe from being defiled by urine (istibra)*"⁹ And in another hadith, he said: "*Avoid soiling (oneself) with urine, as it is one of the reasons for torment in the grave.*"¹⁰

Thus he has pointed out the importance of paying attention to *istibra* and *istinja*.

The cleansing process in *istibra* and *istinja* is carried out by the left hand.

8. Abu Dawud, Taharah, 3

9. Bukhari, Wudu' 55, 56; Muslim, Taharah 111

10. Ibn Majah, Taharah 26

The Prophet said: "One who is cleansing his private parts (in the restroom) should use his left hand and not his right hand"¹¹

One should leave the restroom with his right foot first.

And on leaving, he should say:

"Alhamdulillahilladhi adhhaba 'anni ma yu'dhini wa amsaka 'alayya ma yanfa'uni"

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي
وَأَمْسَكَ عَلَيَّ مَا يَنْفَعُنِي

"All Praises due to Allah who removed from me discomfort and gave me ease (relief) and benefit"¹²

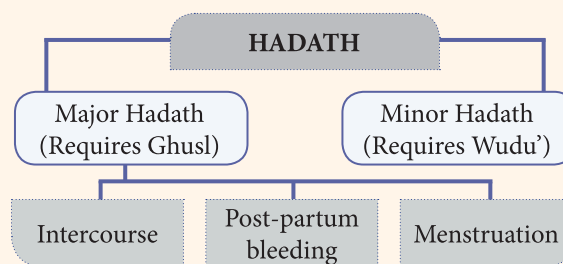
or alternatively say غُفْرَانَا "Ghufranaka"

(I seek Your forgiveness).

11. Bukhari, Wudu 18; Ibn Maja, Taharah 15

12. Ibn Maja, Taharah 10

VI. Definition and types of Hadath



Hadath lexically means to happen, to come about, and to be recent. In terminology, it means the state of legal impurity that one must get rid of to be able to perform certain acts of worship. Hadath can be divided into two types:

1. Light or Minor Hadath: The occurrence of anything that invalidates the wudu' is a state of minor hadath. It can be rid of by performing **wudu'**.

2. Major Hadath: The state after sexual intercourse or emission of discharge (for both men and women), and menstruation or post-partum bleeding of a woman. Performing **ghusl** is required in this state to reach purity.



Prayer and other acts of worship based on taharah are only admissible with ablution (wudu')

D. MINOR ABLUTION (WUDU')

Wudu' is cleansing and wiping certain parts of the body with the intention of performing an act of worship.

Just as performing wudu' is an act of worship to Allah, it is also an act of physical purification. Thus, one who carries out ablution earns good deeds (*hasanat*). Wudu' also erases some of the past sins and helps them to be forgiven.

It is important to note what the Prophet (pbuh) said:

"Whoever performs wudu' as I do, his past minor sins shall be forgiven."¹³

"If a man performs ablution perfectly and then offers the compulsory prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it."¹⁴

"When a Muslim performs ablution and washes his face, the sins of every wrong deed which he did with his eyes goes away with the water of ablution - or with the last drop of water. When he washes his

13. Sahih al-Muslim, Kitab al-Tahara, 8.

14. Sahih al-Muslim, Kitab al-Tahara, 6.

*hands, every wrong deed which his hands have done goes away with the water - or with the last drop of water. When he washes his feet, every wrong deed which his feet have walked goes away with the water or with the last drop of water, until he emerges cleansed of sins.”*¹⁵

Wudu’ is a significant part of a Muslim’s life as it helps to abstain from sins and, in fact is the prerequisite of prayer, which is “*the best deed*.”¹⁶ Regarding this matter, Rasulullah (pbuh) has said; “*the key to Paradise is Prayer, and the key to Prayer is Wudu*.”¹⁷

I. The Obligatory acts of Wudu’

The obligatory acts of wudu’ have been mentioned in the following verse of the Qur’an:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”¹⁸

Thus, wudu’ has seven fard acts:

1. To state the intention.
2. To wash the face (forehead to chin and ear to ear)
3. To wash hands and arms (from fingertips until the elbow, including the elbow)
4. To wipe over the whole head (mash)
5. To wash the feet up to the ankles (including the ankles) once
6. To perform the wudu’ without giving long pauses between steps,
7. To rub the wet limbs during wudu’

If a person has sparse beard (i.e. not thick) and parts of his skin is visible, he should wet these areas with his fingers during wudu’. However if his beard is thick and dense, he does not need to do so, just washing over the beard is enough.

II. The Sunnah acts of Wudu’

There are eight sunnah acts of wudu’:

1. Washing hands up to the wrists at the beginning,
2. Rinsing mouth,
3. Drawing water into nose,
4. Blowing out the water from the nose,
5. Wiping head from back to front (after front to back),
6. Wiping in and out of the ears,
7. Wiping the ears a second time after wetting hands again,
8. Following the order between the fard acts of wudu’.

III. The Mustahab acts of Wudu’

1. Saying “Bismillahirrahmanirrahim”
2. Performing wudu’ in a clean place,
3. Using minimal water during wudu’
4. If using an open container to perform wudu’ by placing it on the right side,
5. Washing limbs thrice,
6. When wiping head, beginning with wiping from front to back,
7. Brushing teeth with a miswak,
8. Washing the limbs on the right before left,
9. Following the order when doing the sunnah acts during wudu’.

IV. The Makruh acts of Wudu’

It is disliked to do those during wudu’:

1. Performing wudu’ in a dirty place,
2. Using excessive water i.e. wasting water,
3. Washing each limb more than three times,
4. Exposing the privy parts during wudu’
5. Wiping the neck,
6. Washing the areas other than the obligatory ones,
7. Abandoning the Sunnah acts.

Moreover, talking or articulating anything other than the name of Allah during wudu’ is also

15. Sunan al-Tirmidhi, Bab al-Taharah. 2.

16. Sahih al-Muslim, Kitab al-Iman, 137.

17. Sunan al-Tirmidhi, Bab al-Taharah, 4.

18. al-Ma'idah, 5: 6

disliked. Our Prophet (pbuh) used to say the following while performing *wudu'*:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي
دَارِي وَبَارِكْ لِي فِي رِزْقِي

"Allahummaghfirli zanbi wa wassi' li fi dari wa barik li fi rizqi"

"O Allah, forgive my sins, widen my home and bless my sustenance (rizq)."

V. Things not permitted without being in the state of Wudu'

The following five things are not permitted for a person who is without wudu':

1. To perform ritual prayer,
2. To circumambulate around the Ka'bah,
3. To write a verse or verses from the Qur'an,
4. To carry the Qur'an,
5. To touch the Qur'an: Touching a part of the Qur'an or even a single verse of the Qur'an is not allowed not even over a cover or with an instrument such as a twig.

Those who teach or learn the Qur'an can touch it even if they are not in the state of wudu' such as a woman bleeding due to menstruation or post-child-birth. However, a person who is in a state of major impurity due to sexual intercourse or emission of semen (junub) may not touch the Qur'an for any purpose.

In addition, it is not unlawful to touch or read tafsir (exegesis of the Qur'an) books for that matter.

It is recommended (*mandub*) to perform wudu' in the following cases:

1. To recite the Qur'an from memory (by heart),
2. To read hadith books or books regarding Islamic sciences or fiqh,
3. To indulge in the remembrance of Allah (dhikr),
4. Before going to sleep,
5. Before going to the market place or shopping,

6. Before visiting the grave of a prophet,
7. To visit a pious scholar or saint who is either dead or still alive,
8. Before going to the presence of a state leader.

It is Sunnah to be in the state of *wudu'* at all times, perform *wudu'* before every prayer even when it is not necessary, and fall asleep while being in the state of wudu'. Wudu' is the armor of a believer.

VI. Things that do and do not Invalidate Wudu'

Things that invalidate wudu' are divided into three groups:

1) *Hadath*: These are the things that directly invalidate wudu'. Things that are released from the genitals or from the anus are in this category. Thus, breaking wind, feces, urine, *mazy*, *mani* (semen), *wady*, blood during labor and genital bleeding at times other than menstrual period (*istihaza*) all invalidate wudu'.

2) Things that lead to *hadath*: To sleep, to get drunk, to faint, to go mad, to touch the opposite gender, a man's touching his private part.

3) Those other than the previous two groups: To doubt one's own wudu, and to convert out of Islam (apostasy).

Laughing out loud during prayer, eating camel meat, things released from the mouth, things that come from the private parts such as sand or an insect, a straw or finger entering the front or back, touching the private parts of a child, touching the anus or testicles, a woman's touching her own genitals do not invalidate the wudu'.

VII. Ablution of a Person with Impediments (Udhr)

A person who cannot maintain his or her *wudu'* due to an impediment (constant invalidation of *wudu'*) is called a person with '*udhr* or *ma'dhur*. These people have constant discharge or any of the following released from them without control, urine, feces, wind, *mani*, *mazy*, *wady* or *istihaza* blood.

The rulings regarding this matter are as follows:

a) If the 'udhr (impediment) of the person continues throughout the period between two prayers, he is not required to do anything extra. His 'udhr does not nullify his wudu', he may perform wudu' just like every other person does.

b) If the 'udhr of a person lasts for the most part of the period between two prayers or half of it, it does not nullify his wudu'. However once the 'udhr pauses, it is recommended for him to perform wudu' again.

c) If the 'udhr continues for less than half of the prayer period, the wudu' performed previously is nullified. The *ma'dhur* in this case is required to make up *wudu'* again.



RESEARCH

When must a person with 'udhr perform wudu and for how long is that wudu' valid?

E. MAJOR ABLUTION (GHUSL)

Ghusl means to wash the whole body without leaving any part of the body dry with the intention of performing *ghusl*.

Ghusl is required to rid the person of the states which prevent the performance of particular acts of worship. Allah says in the Qur'an: **"And If ye are in a state of ceremonial impurity (janabah), bathe your whole body"**¹⁹ And regarding the ghusl of a woman: **"... And they ask you about menstruation. Say: It is**

with menstruation for women (post-child birth bleeding also). A person who is in a state of major impurity (*janabah*) becomes pure after performing ghusl.

I. Circumstances require *Ghusl*

With the occurrence of the following, it is obligatory to perform ghusl:

1. *Emission of Mani*: The emission of discharge from the genitals (semen for men) as a result of pleasure or arousal; whether it occurs during sleep or while the person is awake.

2. *At the end of a woman's menses period or post-labour bleeding*. The end of bleeding may be noticed by the following:

- Emission of white discharge.
- Complete dryness; no trace of blood or discharge of any colour.

Menses: The yellow or red coloured discharge that comes from a woman's genitals, indicating that she is able to reproduce. The minimal duration of menses is any one time that the discharge is emitted. The maximum duration is fifteen days for the first time, and for regulars, it is three days in addition to the longest experienced duration. A woman who normally experiences it for thirteen days adds two days to this, and a woman who experiences it for fourteen days adds one day. A woman whose menses lasts for fifteen days does not add anything. The blood that comes after this period is considered *istihaza* and she must perform ghusl, continue to pray, fast, and she is permitted to have intercourse with her husband.



a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves...²⁰ The purification process that is mentioned in this verse refers to performing ghusl to get rid of the major impurity that comes

19. al-Ma'idah, 5: 6

20. al-Baqarah, 2: 222

Post-Natal bleeding: This is the bleeding that a woman experiences after giving birth to a child or miscarriage. This period is considered that which directly follows the labour. The minimal period of post-natal bleeding is the same as the menses. The maximum period for this bleeding is sixty days.

3. *Sexual Intercourse.*

4. *Converting to Islam (Becoming a new Muslim).*

II. What a person who is required to perform ghusl can and cannot do

A person who is in a state of ritual impurity and requires ghusl cannot do the same things that are pro-

hibited for a person who does not have wudu. In addition to that, they may not enter places of worship or recite the Qur'an. However a person who does not have ghusl may recite small sections of the Qur'an with the intention to say supplications to Allah, healing, or to put forward the evidence of a ruling for a particular matter. Furthermore, a woman on her menstrual or post-natal period who is learning the Qur'an, may follow the verses with her eyes, and if she is a teacher, she may correct her students when they err.

INFORMATION BOX

There is no prohibition in sleeping in a state of janabah after having performed wudu' –with the condition that he will perform ghusl before the next prayer time expires- and eating or drinking after washing one's mouth. Likewise, a person who sleeps in the state of janabah until the next morning does not harm his fast by doing so. However, the fasting person should beware not to swallow any water while performing ghusl.

III. The obligatory acts of ghusl

There are five obligatory actions of ghusl:

1. To state the intention,
2. Washing the whole body without leaving any place dry,
3. Rubbing the body after or while washing it,
4. Wetting the roots of the hair and beard: If a man or woman's hair is braided or tied in a manner that the water can reach the scalp, the hair does not need to be undone. However if it prevents the water from reaching the scalp, it should be undone.
5. Not taking long pauses during the ghusl, all parts of the body must remain wet at the same time.

IV. The sunnah acts of ghusl

There are five sunnah acts of ghusl:

1. At the beginning of the ghusl; washing hands up to the wrists,
2. Rinsing mouth,
3. Drawing water into nose,
4. Blowing out the water from the nostrils,
5. Wiping inside the ears.

V. The mustahab acts of ghusl

1. Getting rid of the physical impurities from one's body,
2. Then washing the limbs that are washed during minor ablution,
3. Washing top of the limbs before their bottom and right ones before left ones,

4. Washing head thrice,
5. Keeping balance between using water effectively by washing the limbs well and not wasting the water

VI. Performing ghusl in accordance with its appropriate manners

Firstly, hands are washed up to the wrists three times.

Then visible impurities need to be washed off the body.

Then, the intention is stated by saying “to get cleansed from the major hadath” or to perform “the obligatory ghusl”.

Then, the private parts, buttocks and between the buttocks are washed once.

Then the mouth and nose are rinsed, the water drawn to the nose is blown out.

The whole face is washed.

For the water to reach the scalp, the hair is wet from the roots thrice. Each time, the whole hair is washed.

Then the neck is washed and shoulders down to the elbows.

Then water is poured over the right side of the body down to the right heel, the same is then done over the left side of the body.

Both interior and exterior parts of the body are washed, i.e. holes etc.

Performing ghusl is also counted as having performed wudu’.

F. DRY ABLUTION (TAYAMMUM)



Tayammum is the symbolic performance of ablution with clean earth (clay or dust) by striking the earth with two hands and wiping the face and hands, when no water is available to perform wudu’ or when water is available, but cannot be used for various reasons (such as danger to life or health).

Tayammum, which is one of the easiness provided by our religion Islam for hard times, was practiced by the Prophet Muhammad during his journey from Mecca to Medina in the 6th year of hijrah. In the same year, while travelling to carry out a military expedition to Banu Mustalik tribe, the prophet along with his army rested the night at a place. When they woke up to pray Dawn Prayer, they could not find any water. So Allah revealed the following verse to the Prophet:

“O you who believe!.. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”²¹

21. al-Ma’idah: 5: 6

I. The Conditions That Make Tayammum Permissible

The conditions that make a person to perform tayammum permissible are divided into two groups:

- a) When water is either actually or legally non-existent,
- b) When the water cannot be used either actually or legally.

In light of the above mentioned general circumstances, the following seven groups of people may perform tayammum:

1. A person unable to find any or sufficient amount of water -within 2 miles- for wudu' or ghushl.
2. A person who is too weak to use the water for ablution,
3. A person who fears getting ill or getting his/her existing illness worse if he/she uses the water,
4. A person who fears somebody or something else will die of thirst if he/she uses up the water for ablution,
5. A person who fears for his/her life or belongings if he/she went to search for water,
6. A person who fears that the time of prayer will pass if he/she spends time by using the water,
7. A person who has found water but has no tool or means to obtain it.

II. Obligatory acts of Tayammum

There are seven obligatory acts of tayammum:

1. To state the intention,
2. Whether it be sand, clay, soil or stone, there must be some type of clean earth,
3. First strike,
4. Wiping the whole face and two forearms,
5. Performing the acts continuously not pausing in between,
6. The time (for prayer) having entered,
7. Performing the prayer immediately after the tayammum.

III. Prerequisites of Tayammum

The prerequisites of tayammum are divided into three groups:

a) Prerequisites for validity (Sihha) are three:

- 1) Being Muslim,
- 2) No obstacles should exist on the limbs that are wiped,
- 3) No nullifier (just like the nullifiers of wudu') being present while performing tayammum

b) Prerequisites for tayammum to be obligatory upon a believer (prerequisites of *wujub*) are three:

- 1) Maturity (having reached the age of puberty),
- 2) Being able to perform tayammum,
- 3) Occurrence of something which invalidates the tayammum.

c) Prerequisites of Wujub and Sihha: these are five:

- 1) Sanity,
- 2) Reaching the end of the menses or post-natal bleeding period,
- 3) Sand or earth to perform tayammum being available,
- 4) Not being in a state of unconsciousness or drowsiness,
- 5) Entering to the time of prayer.

IV. The sunnah acts of Tayammum

The following are the sunnah acts of tayammum:

1. Following the correct order of tayammum, in other words wiping face before forearms. If a person wipes face after forearms –and has not performed any prayer yet with this tayammum- it is recommended that he performs tayammum again.
2. Wiping hands (and arms) up to the elbows.
3. Striking the earth for a second time to wipe the forearms.
4. Transferring the dust after striking to the appropriate limbs.

Striking is not obligatory, it is allowed to simply place hands on the earth slowly.

While performing tayammum, saying Bismillah and remembering the name of Allah is recommended, so too is turning to the qiblah and avoiding frivolous talk.

V. Performing tayammum in the proper manner

When starting the tayammum, the intention is made after saying Bismillah.

Then the palms and fingers are kept wide apart and struck on earth,

The face is wiped from top to bottom with palms once.

Once again, the palms are struck on earth.

The right arm is wiped from the elbow of the right forearm down to the wrists with the left hand. Then The left arem is wiperd the other side of the forearm from elbow down to the wrist. The right hand's thumb is wiped with the left hand's thumb.

The same is done to the left forearm with the right hand.

Then the right hand palm is wiped with the left hand palm together up to the tip of the fingers.

Fingers are crossed between each other.

It is adviced that in order to perform tayammum properly, one should make sure that jewellery, watches and other accessories should be removed while performing tayammum.

VI. Things that invalidate the Tayammum

Anything that nullifies wudu' and ghusl also nullifies tayammum.

In addition to this, discovering water that is enough to perform wudu' or ghusl, before having performed any prayer, being able to obtain this water and using it within a sufficient period of time, nullifies the tayammum that was performed earlier.

Discovering the availability of water during prayer also invalidates the tayammum.

Pausing for a long time between the tayammum and prayer invalidates the tayammum.

VII. Some rulings regarding tayammum

Tayammum may be performed for the purpose of performing an obligatory prayer, a nawafil prayer (voluntary) or a voluntary prayer following a fard prayer.



A person who performs tayammum with the intention of praying a fard or nawafil prayer may also perform funeral prayer or another voluntary prayer, touch the Qur'an and read the Qur'an. He or she may also make tawaf around the Ka'bah and perform the tawaf prayer.

A person may not perform more than one fard prayer with the same tayammum. In such a case, only the first prayer will be considered valid.

For a person who has lost all hope of finding water, it is recommended that he or she performs tayammum and prays at the earliest part of the prayer time. A person who is in doubt whether or not he/she can find the water may perform tayammum in the middle of the time for prayer. A person who has hope of finding water is advised to perform tayammum at the end of the time for prayer.

A person who is unable to find neither water nor earth to perform tayammum is free from the responsibility to offer both the prayer at its proper time and the *qada* (make up prayer).

G. WIPING OVER SOCKS (KHUF) OR A BANDAGE

A khuf –or mast- are leather socks that cover the feet and heels and are strong enough to be walked in. Wiping over a mast (with a wet hand) or over a bandage or fabric covering an injured limb or wound is also known as mash (wiping).



Islam is a religion which always offers ease in times of difficulty. Wiping over a mast or bandage during ablution is a convenience in times of hardship just as performing tayammum in times of absence of water.

I. The Conditions for the Permission to Wipe over Socks (khuf)

It is possible to classify these conditions into the following two groups:

A) There are six conditions that need to be met by the *khuf* socks:

1. It must be made of leather. It is possible to wipe over regular socks provided that they have an outer layer made of leather.
2. It must be clean,
3. It must be sewn,
4. It must cover the areas of the feet that are washed during wudu’
5. It must be durable enough to walk in,
6. It must not contain anything (such as a piece of cloth) on it that prevents wiping its surface.

B) There are five requirements that need to be met by the person wearing the *khuf* socks:

1. The socks must be worn in a state of purity (having performed wudu’),
2. The purification carried out before wearing the socks must be done by water not earth (tayammum),
3. The socks must be worn after the completion of wudu’
4. The socks must be worn due to necessity or hardship, not for comfort,
5. The socks must not be an obstacle for other worship acts, (e.g. during ihram, it is prohibited to wear anything on the feet)

II. The way of wiping (*mash*) is done and its duration of validity

When it comes to wash the feet during minor ablution, the person who performs the ablution places his right hand on the finger tips of his right foot and his left hand under his right foot and pulls both of his hands wiping his feet up to his ankles. Then he does the same thing to his left foot in an opposite manner to the right foot.

Wiping the top surface of the khuf is fard, while wiping the bottom is sunnah. If the top surface is not wiped, the wudu’ is considered invalid. Not wiping some parts of the top or bottom of the socks is considered not wiping any part of it.

There is no time limit for validity for wiping over khuf socks. A person may wipe over the khufayn for as long as he wants. However, it is advised that the person removes his khuf socks at least once a week.

III. Nullifiers of Wiping Over Khuf

There are three things that nullify the *mash*:

1. A circumstance whereby ghusl is required: Such as the occurrence of the state of janabah, menses or post-natal bleeding, in any of these cases the *mash* becomes invalid.
2. If the *mash* socks are torn: If the size of the tear is roughly equal to a third of the foot, the *mash* is nullified. If the size of the tear is less than a third of the foot, but a part

of the foot is revealed, then the *mash* is considered nullified. If it is a tear that does not reveal the foot, it does not nullify the *mash*. Small holes (that do not let the water to the interior of the socks when wiped with wet hands) are of no harm.

3. Taking most of the foot - up to the ankle - off the *mash* sock.

A person who has taken off his *khuf* after wiping them while in the state of wudu' must wash his feet immediately. If a person has worn *khuf* over another one, and has removed the first *khuf* after wiping them, he needs to wipe over the second *khuf* immediately.

If a person removes one of the *khuf* from one of his feet after wiping them, he needs to immediately remove the second one also and wash both feet.

What is meant by "immediately" is similar to the rule that there should not be a long pause given between washing the limbs during wudu'. However, if a long pause is intentionally given between wiping over the socks, the wudu' is considered invalid and needs to be redone.

During the act of wiping over the socks, washing them or putting extra effort to wet the curvy surfaces or wiping more than once are all *makruh* acts(disliked).

IV. Wiping over a bandage

If there is a wound or injury on any part of the body that needs to be washed during wudu' or ghusl, and if washing it will inflict harm upon the wound or elongate its recovery process, then washing it is not required, and it may be wiped.

However, if it is possible to wipe over the limb itself (without the bandage), then in this case wiping over the bandage is not permitted.

If a band-aid is placed on a wound and wiping over it is possible, it should be wiped. If it cannot be wiped, a fabric or bandage that is wrapped above it should be wiped.

The condition of this type of *mash* is that when limbs are wiped, there should be no harm involved. But if there is any harm inflicted –whether it be small or big- *mash* cannot be performed, *tayam-*

mum should be performed. However, if most of the body cannot be washed, and only some limbs (such as hands and feet) may be washed, *tayammum* is required.

If the bandage has fallen off or removed purposely, and a long period of time has not passed, the person should reinstate the bandage and wipe over it again. If a long time passes, the wudu' or ghusl performed by wiping it has become invalid.

If a person's bandage falls off during prayer, the prayer becomes nullified. If a long period of time has not passed yet, the person may restore the bandage, wipe it the same way as he did before, and perform his prayer from the beginning.

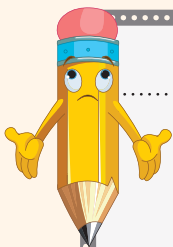
If a person's wound is fully recovered during prayer, his prayer becomes invalid. If the bandage was on an area that needs to be washed during wudu', he should wash this area immediately. If it is on an area that is normally wiped during wudu' such as the head, it should be wiped.





EVALUATION ACTIVITIES

1. Briefly explain the importance of cleanliness.
2. Write down the translation of a verse and a hadith regarding cleanliness.
3. What is spiritual impurity? Explain briefly.
4. Give information about the categories of mutlaq (absolute) water.
5. Define the terms hadath and najasah.
6. What is the amount of light or minor najasah that invalidates the prayer?
7. State the ways of getting rid of spiritual impurities.
8. What are the obligatory acts of wudu'?
9. What are the Sunnah acts of wudu'?
10. What are the makruh acts of wudu'?
11. What are the things that invalidate the prayer?
12. Who may be considered a person with 'udhr?
13. What is not permitted (to do) for a person who has not performed wudu'?
14. What are the obligatory acts of ghusl?
15. What is not permitted for a person who has not performed ghusl?
16. What are the circumstances that require performing ghusl?
17. List the fard (obligatory) acts of tayammum and describe how it is done.
18. What are the sunnah acts of tayammum?
19. What are the things that invalidate tayammum?
20. What are the conditions for wiping over *khuf* (leather socks)?



TRUE-FALSE QUESTIONS

1. () Wiping the whole head (during wudu') is a Sunnah act.
2. () A woman who is in her menstrual period may touch the Qur'an for learning or teaching purposes.
3. () One who performs tayammum before the time for prayer may pray the next prayer with the same tayammum.
4. () Wiping over a *khuf* is only valid if it is made of leather.
5. () If it is possible to wipe over a limb without any harm, it is not allowed to wipe over a bandage on this area.



**FILL IN THE GAPS**

(*mutlaq water, istibra, fluid najasah, istinja, minor hadath, solid najasah*)

1. Impurities such as faeces or manure are called; and impurities such as urine or alcohol are
2. Water whose taste, smell or colour has not been altered by external factors is
3. Cleansing the private parts after urinating and defacating is called; waiting for all traces of urine to completely withdraw is known by the term
4. The state which takes places when the ablution becomes nullified is called.....

**WRITE THE APPROPRIATE RULES FOR EACH SITUATION**

| | |
|--|---------------|
| Stating the intentioning before performing <i>wudu</i> | Fard |
| Doing <i>mash</i> on a clean surface | |
| Wiping the neck during <i>wudu</i> | Makruh |
| Rubbing the limbs required during <i>wudu</i> | |
| Blowing the nose during <i>ghusl</i> | |
| Wiping the whole face and hands during <i>tayammum</i> | |
| Using minimal water during <i>ghusl</i> | |



WORD HUNT: Find the words

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| B | J | R | X | F | M | M | U | U | A | Z | B |
| W | U | M | Z | I | L | A | T | H | Z | W | W |
| D | N | L | J | K | N | S | A | L | G | V | U |
| J | U | U | A | G | A | H | Y | P | S | U | D |
| Z | B | H | P | H | J | W | A | X | W | I | U |
| W | K | C | Q | U | A | S | M | N | O | A | D |
| A | H | I | H | S | S | F | M | W | D | L | Z |
| K | U | H | A | L | A | Y | U | H | I | N | F |
| T | F | Y | D | Y | H | L | M | L | K | I | I |
| K | E | J | A | D | Z | G | Q | I | Y | F | U |
| F | A | Q | T | Z | H | A | Y | D | P | A | L |
| J | K | N | H | N | K | V | E | I | O | S | X |

JUNUB

WUDU

NAJASAH

TAYAMMUM

HADATH

GHUSL

MASH

KHUF

HAYD

NIFAS

**MULTIPLE CHOICE QUESTIONS**

1. Which of the following cannot be considered pure water to use for ablution or ghusl?
 - A) Icy water (from snow)
 - B) Tap water
 - C) Rain water
 - D) Water heated under the sun
2. Which of the following is not among the toilet manners?
 - A) Making use of the free time in the toilet by doing dhikr
 - B) To avoid splashing urine
 - C) To avoid facing or turning back to the direction the qibla
 - D) Saying Bismillah before entering the restroom
3. Which of the following is not one of the fard acts of ablution?
 - A) Wiping the whole head
 - B) Rubbing all limbs of ablution
 - C) Washing limbs in their order
 - D) Performing wudu' without giving any pause in between the acts of ablution
4. A person without ablution can do which of the following?
 - A) Hold the Qur'an
 - B) Read the Qur'an
 - C) Touch the Qur'an
 - D) Write a verse of the Qur'an
5. Which of the following is not one of the circumstances that require ghusl?
 - A) Being in the period of menses
 - B) Sexual intercourse
 - C) Embracing Islam
 - D) Excretion of semen
6. Which of the following is not a prerequisite for wiping over a *khuf*?
 - A) It must be clean
 - B) It must be sewn
 - C) It must be made of leather
 - D) It must be thick

CHAPTER 5

SALAT (PRAYER)

CONTENTS

- A. BASIC INFORMATION ABOUT THE ACTS OF WORSHIP
- B. THE IMPORTANCE AND MERITS OF PRAYER
- C. THE PREREQUISITES OF PRAYER
- D. THE MANDATORY ACTS OF PRAYER
- E. THE SUNNAH AND MANDUB ACTS OF PRAYER
- F. THE MAKRUH ACTS OF PRAYER
- G. NULLIFIERS OF PRAYER



PREPARATORY WORKS

1. Can abiding by every rule of religion be considered an act of worship? Express your opinion regarding this question.
2. Allah says in the Qur'an: "And I did not create the jinn and mankind except to worship Me." (al-Dharyat, 51: 56). Discuss the importance of worship in the light of its goal mentioned in this verse.
3. Which act of worship is performed most frequently in Islam? Why do you think so?
4. What kind of differences would there be in terms of cleanliness between a person who prays all the time, a person who prays from time to time and a person who never prays? Discuss.

A. BASIC INFORMATION ABOUT THE ACTS OF WORSHIP

The meaning of the word *'ibadah* is submission, obedience, worship and bowing to a will or an authority. In terminology, *'ibadah* means the acts of worship or fulfilling Allah's commands and orders for His sake, and avoiding his restrictions for His sake.

In terms of how they are performed, *'ibadat* (the plural form of the word *'ibadah* or the acts of worship) are divided into three groups:

1. *Physically performed 'ibadat*: Such as fasting, prayer and reciting the Qur'an etc.
2. *Financially performed 'ibadat*: Such as zakat, sadaqah, sacrifice (of animals)
3. *Both physically and financially performed 'ibadat*: Such as major and minor pilgrimage or conveying the message of Allah (jihad).

I. The aim of performing *'ibadat*

1. **'Ibadah is performed in order to follow Allah's commands**: The first aim of worship is to carry out Allah's command. They are performed because they are the commands of Allah the Almighty. Obedience to the orders of the Creator is the requirement of being His servant.¹ This is the reason for creation.

2. **'Ibadat are performed with the hope of gaining Paradise**: A Muslim hopes to be rewarded with Paradise in return for his *'ibadat* and good deeds, and be saved from the Hellfire. To achieve this goal, a Muslim carries out the *'ibadat* commanded by Allah.

3. **'Ibadat are performed with the hope of gaining Allah's pleasure**: The real aim of *'ibadah* should be to gain Allah's pleasure. The following verse of the Qur'an expresses this point: **"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.'"**² Gaining Allah's pleasure can be achieved by performing the acts of worship for His sake only. Performing *'ibadat* to attract the attention of other people, show off or for other purposes is, in fact, a form of shirk (associating partners with Allah). A person must perform *'ibadat* solely to gain Allah's pleasure and be rewarded in the Hereafter, thus he must perform all acts of worship in their proper time and manners.

II. The benefits of *'ibadah*

1. **'Ibadah strengthens one's faith**: *'Ibadah* protects, strengthens and enhances a person's faith (*iman*). It constantly reminds the person who worships the existence and oneness of Allah, thus a person who is frequently reminded of Allah will maintain stronger faith in Him. Furthermore, one proves his faith in Allah by worshipping Him.

2. **'Ibadah beautifies a person's character and enhances nobility**: people are the most superior being created by Allah. However, for humans to maintain their great value and nobility, they are required to believe in Allah and worship Him. The Prophet (pbuh) states the fact that worship enhances the believer's spiritual merit as follows: *"Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it."*³

A worshipper's value does not only increase in the presence of Allah, but it also enhances among the people. A person who fulfils his religious obligations becomes a respected person in society. This is because such a person will not harm others, will treat others with love, mercy and respect; and act with justice towards others. Thus, he will be respected by others. Even people who do not carry out their religious obligations will respect and value such a person.

3. **'Ibadah has a positive impact on the human psychology**: Worshipping God makes a human experience internal serenity. Every act of worship has a positive impact on our psychology. For example; prayer (salat) calms and soothes the soul. After completion; it gives the feeling of satisfaction and comfort that the obligation has been fulfilled. Prayer instills righteousness and goodness in a person; it teaches discipline and self-restraint.

1. al-Dharyyat, 51: 56

2. al-An'am, 6: 162

3. Sahih al-Muslim, Kitab al-Salat, 225; Sunan al-Tirmidhi, Bab al-Salat, 388.

4. Physical sides of ‘ibadat help maintain a healthy body: For example, wudu’ and ghusl help maintain a clean and hygienic body. By praying five times a day, whereby the praying person move his/her body, a believer keeps his/her body robust. The Prophet (pbuh) has said: *“Observe the fast, so that you may be healthy.”*⁴ Thus, we know that fasting provides benefits to the human health. With fasting, the organs such as the stomach and liver take a break. The fasting body rests and gets the chance to burn the extra fat it stored.

5. ‘Ibadah makes a person punctual and organized: The time, manner and conditions of the acts of worship have all been specified in the Qur’an and Sunnah. For example, the five daily prayers are to be performed not randomly but at their prescribed times. A person who prays becomes more organized with his daily tasks and programs. He makes plans accordingly whereby he fits prayer and his tasks into his schedule, thus he or she becomes well planned. The obligatory siyam (fasting) is performed only in the month of Ramadan. Likewise, the season for Hajj is preordained. Thus, these examples have shown us that ‘ibadat is carried out in specific times and based on certain principles, whereby they teach the worshipper many skills such as discipline, punctuality and how to be organized.

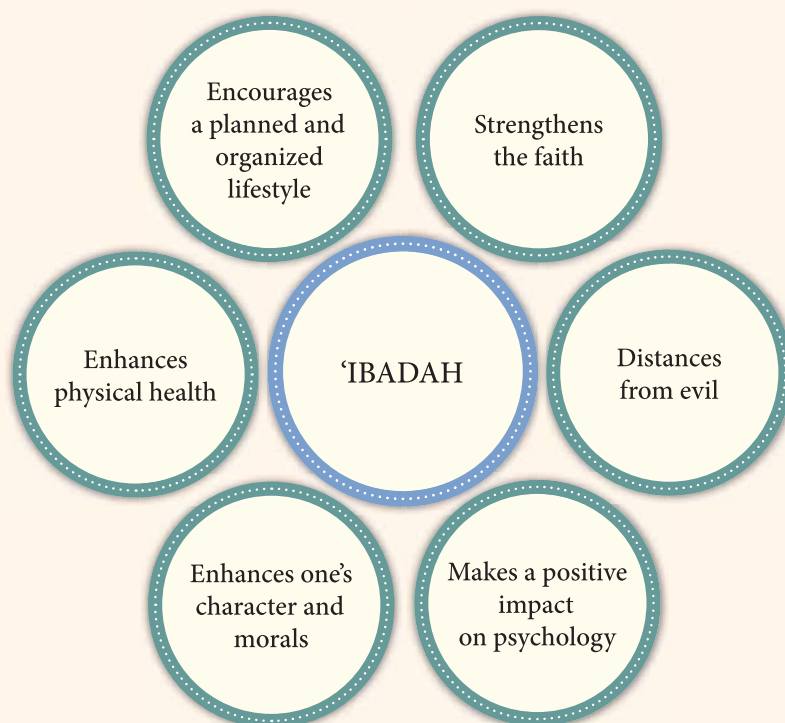
6. ‘Ibadah distances a Muslim from evil: Worshipping Allah leads to good character and enhances the ability of self-control. The verse **“...Indeed, prayer prohibits immorality and wrongdoing...”**⁵ highlights this very point. A person who stands before the presence of Allah frequently will indeed become more God-conscious and God-fearing during the day, and will distance himself from sin.

Like prayer, fasting also protects a person from evil. As the Prophet (pbuh) said: *“Fasting is a shield (against sins and wrongdoing).”* This is because fasting not only means refraining from food and drink, but also includes refraining from bad conduct and evil. Additionally, the Prophet (pbuh) expressed: *“Whoever does not quit lying and dealing with lies, Allah does not need his refraining from eating or drinking.”* This hadith shows us that fasting in Islam is not just about avoiding food and drinks but it is in fact avoiding bad behaviour. A person who acknowledges the real aim of fasting will certainly avoid ill habits and evil actions.

A believer is aware of the fact that every action on this earth will be accounted for in the next world, so he lives by this principle and aims to please Allah.

4. Sunan al-Tabarani, Bab al-Savm, 5.

5. al-Ankabut, 29: 45



B. THE IMPORTANCE AND MERITS OF PRAYER

I. Why is prayer important and what is the rule for neglecting to perform prayer?

Fulfilling the prayers leads to Paradise and neglecting them may lead to the Hellfire. The Prophet (pbuh) said:

LET'S NOTE

Prayer is obligatory upon every mature and sane Muslim. The Prophet has said: *"Prayer is the pillar of religion"* (Tirmidhi, Iman 8), by doing so he expressed the importance of the prescribed prayers in Islam. He also said:

"Allah The Almighty has made the five daily prayers compulsory for believing men and women." (Bukhari, Salat 1; Muslim, Iman 263)

*"Allah enjoined the five daily prayers on His servants. He assures to those who faithfully perform these prayers of Paradise on the Day of Judgment. Yet, Allah does not assure those who perform the prayers lightly, without care and with defects in the manner of its performance, Allah deals with them as He wishes, either punishes them, or forgives them."*⁶

And in another hadith, it was stated: *"Whoever neglects prayer on purpose, the protection of Allah and His Messenger will be lifted from him."*⁷

Allah the Almighty expresses the bad situation awaiting for those who do not fulfill the prescribed prayers as follows:

"Except the companions of the right. Who will be in gardens, questioning each other, about the criminals, [and asking them] 'what led you into the hellfire?' They will say 'We were not of those who prayed.'" (al-Muddathir 74: 39-43)

Abu Hurayra (r.a) narrates the following from the Prophet (pbuh): *"The first thing the people will*

*be held accountable for on the Day of Judgment is prayer, Allah will say to His angels: 'Look at my servants' (fard) prayers. Were they complete or not?' If they were complete It will be written as complete. If they were not fully performed Allah will say: 'See if my servant has voluntary (sunnah) prayers, If he has them Allah will say: Complete his obligatory prayers' shortage by his voluntary prayers.' Then the rest of his deeds will be dealt with in the same manner."*⁸

A believer aims to fulfill his prayers at their proper time, and does not neglect them. Allah says in the Qur'an **"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]."** (al-Baqara, 2: 45)

Neglecting prayer due to worldly affairs is not excusable by Allah. Every responsible Muslim must perform every prayer at its prescribed time. Even at times of war, Allah has given permission to shorten the prayer, however not to miss it. Women, other than those who are in menses and post-natal bleeding period, are also responsible for fulfilling the five daily prayers at the prescribed times.

Prayer should be performed with the consciousness of being in the presence of Allah. However, simply because we may not pray in the best spiritual manner does not give us the excuse to neglect it. This is because Allah has not allowed us to miss the prayers when we feel like it, or under certain circumstances, other than the menses period and post-natal bleeding of a woman. Therefore, every Muslim is obliged to perform the prayers in the best manner possible at their specified times.

Prayer is a very beneficial act of worship for the believer, and aids in resisting the temptations of the nafs (inner self). The following verse highlights this point: **"...and establish prayer. Indeed, prayer prohibits immorality and wrongdoing..."** (al-Ankabut, 29: 45) If such a quality does not develop in a person who prays, then it is quite evident that he or she does not pray with full sincerity and effort.

Allah says in the Qur'an that the true believers are those who perform their prayers in the best manner, with sincerity: **"And those who guard (the sacredness) of their prayers."** (al-Ma'arij, 70: 34)

6. Ibn Majah, Iqamat al-Salat, 194

7. Ibn Hanbal, V, 238

8. Tirmidhi, Salat 188



Salat requires patience and effort as it is a life-long obligation and differs from other acts of worship. The person who performs prayer consantrates on nothing but his prayers, however, other 'ibadat are not as such. For example, those who fast continue to buy or sell groceries and other daily activities while they are fasting, likewise those who perform hajj. The prayer encompasses several acts such as takbir, tasbih, hamd (gratitude), shukr (thenfulness), tawazu (humbleness), du'a (supplication) for all believers and peace and greetings upon the Prophet (pbuh). The distribution of the obligatory prayers over different times of the day consists of wisdom and many benefits that we may not be able to comprehend. Thus, the Prophet warned his companions in his death bed, *"The Prayer, be wary of the prayer!"* and soon after that left this world.

The peace and tranquility experienced in prayer cannot be felt with any other acts of worship. The closest state a believer can get to Allah on earth is during prayer. A Muslim should also try to fulfill the sunnah cycles of the prayer, and not underestimate their benefits. The Prophet would perform the sunnah cycles of the prayer as a complement to their obligatory cycles. Some of the narrations related to this subject are as follows: *"The two-cycle performed before the dawn (Fajr) prayer are dearer to me than the whole world.."* *"May Allah bless whoever prays the four-cycle (sunnah) before 'asr prayer!"*¹⁰

Islam encourages educating the children about prayer. This particular matter should not be neglected. The Messenger of Allah expressed: *"Order your children to pray at the age of seven. And beat them [lightly] if they do not do so after the age of ten.."*¹¹

Allah encourages perseverance about prayer in the Qur'an, and presents us the following supplication of the Prophet Ibrahim as an example: **"My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.!"** (Ibrahim, 14: 40)

The Prophet (pbuh) used to perform prayer under all circumstances. Sometimes he would pray until his feet ached. When his wife Aisha asked him; *"Why do you tire yourself so much?"* he replied,

9. Muslim, Salat al-musafirin, 96

10. Tirmidhi, Salat, 201

11. Abu Dawud, Salat 26; Ahmad b.Hanbal, II, 180,187



*"Should I not thank Allah for his blessings?"*¹² Thus, our beloved Prophet displayed the best example for mankind, and showed us that praising and showing gratitude to Allah is best done with prayer.

II. The Benefits of Prayer

1. Prayer helps the believers' life get organized and strengthens their willpower : Salat is a continuous obligation that instills discipline and organization into one's lifestyle. It liberates the person from the energy and time consuming lifestyle that he is captive in.

The frequently recited verses from the Qur'an inculcate fear of Allah and strengthen faith. Ritual Prayer (salat) protects a person from evil and bad temptation. Salat disciplines the soul, and beautifies the character. It prevents carelessness. It shields

a person from the whispers of Satan. Allah says in the Qur'an: **"Recite what is sent of the Book by revelation to you, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds.."**

(al-Ankabut, 29: 45)

2. Salat strengthens the social unity and solidarity: In a society formed from believers performing their ritual prayers, daily life is directed by the devotional life. Prayer inculcates the feeling of unity and togetherness among the members of such society and strengthens love for one another and the feeling of brotherhood. No matter what color, language, race or background people are from, all Muslims are aligned together during prayer. During congregational prayers such as festival (eid) and Friday (Jumu'ah) prayers, Muslims stand side by side in prayer. This is a reflection of brotherhood, unity and strength in the face of the enemy.

3. Salat teaches gratitude to Allah, helps a person do good deeds and wipes out small sins: It brings a person closer to Allah. A person who prays experiences the serenity and happiness of fulfilling his obligation towards Allah. The Prophet (pbuh) said: *"Five daily prayers and Friday from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed.."*¹³

Allah promises to forgive a person who prays the ritual prayer in the best manner, and carry out the ruku' (bowing down), sujud (prostration) and other mandatory acts of prayer properly. The Prophet (pbuh) said;

*"Tell me, 'If there was a river at the door of any one of you and he took a bath in it five times a day would you notice any dirt on him?' They said, 'Not a trace of dirt would be left.' The Prophet (pbuh) added, 'That is the example of the five prayers with which Allah blots out (annuls) evil deeds.'"*¹⁴

4. Ritual Prayer (Salat) provides many benefits regarding believer's health: The actions performed during prayer strengthen the muscles, bones and limbs. Prayer ensures a clean and healthy body, as wudu' (ablution) is a prerequisite of prayer whereby specific limbs are washed several times a day. Additionally, for a prayer to be considered valid, the place for prayer, clothing of the praying person and his body should all be clean.

12. Bukhari, Tahajjud 6

13. Muslim, Taharah 14, 15; Tirmidhi, Mawakit, 46

14. Bukhari, Mawakit, 6. Nasai, Salat, 7

C. THE PREREQUISITES OF PRAYER

The prerequisites of prayer are classified under three groups:

1. Prerequisites of Wujub

The only prerequisite of wujub (i.e. the requirement for prayer to be compulsory upon a person) for prayer is to reach puberty. In accordance with this prerequisite, prayer is not compulsory upon children. However, even if performing prayer is not compulsory upon children, they are encouraged to perform their prayers once they reach seven years old.

2. Prerequisites of Validity

There are five prerequisites for the prayer to be considered Islamically valid:

1. The praying person must be a Muslim,
2. Must be pure from hadath (spiritual impurities, in other words to be in the state of ablution),
3. Cleansed from najasah (physical impurities),
4. Covering certain parts of the body ('awra),
5. Facing the direction of qiblah.

3. Prerequisites of both wujub and validity.

There are six prerequisites in this category:

1. The message of Islam should have reached to the person,
2. Being sane,
3. Entering to the proper time for prayer,
4. Having the physical strength to get purified (taharah),
5. Not being asleep or unheedless of the prayer,
6. A woman not being on her menses or post-natal bleeding.

Some of these prerequisites have already been discussed. In regards to some others, there are certain rules we will discuss these rulings in more detail in the following pages:

Cleansing from Hadath

Being cleansed from ritual impurity (by performing minor ablution (wudu') or major ablution

(ghusl)) is a prerequisite of prayer. Allah has ordained wudu' or ghusl under required circumstances: **"O you who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if you are unclean (junub), purify yourselves..."** (al-Ma'idah: 5: 6) The Prophet (pbuh) said: *"The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted (by Allah) till he performs the ablution."*¹⁵

Cleansing of Najasah

This means to purify one's body, clothing and things that are attached to oneself and cleanliness of the place of prayer from physical impurities which are enough amount to nullify the prayer.

Covering certain parts of the body ('awra)

The term 'awra refers to certain body parts that needs to be covered. 'Awra is divided into two types: Major ('awra mughallaza) and minor ('awra mukhaffafa). Here is the explanation of these two types of 'awra and their rulings in respect to both genders:

1) Major 'awra: A man's genitals and anus. A woman's 'awra in terms of prayer is her abdomen and everything horizontal to it. Thighs, backside and groin are included.

2) Minor 'awra: A man's minor 'awra is his legs, hips and groin. A woman's minor 'awra is her chest and the parts horizontal to it. This includes the back, below shoulders, neck, and knees. It is haram to look at a woman's both minor and major 'awra parts.

It is obligatory to cover the major 'awra areas during prayer if able to do so. However, if a man cannot find anything to cover himself with, he may perform the prayer naked. Covering the areas of minor 'awra is not one of the prerequisites of prayer but one of the necessary acts (wajibs).

Facing towards the direction of qiblah

It is required to face the qiblah while praying, if one has the strength and safety to do so. The qiblah is the direction of the Ka'bah. The Ka'bah is not simply a holy site. It is also the central point towards which all Muslims around the world turn and perform their prayers.

15. Bukhari, Wudu 2



A person who is not strong enough to turn towards the direction of the qiblah may perform his/her prayer in the direction towards which he/she can turn. A person who does not know the direction of qiblah should ask somebody who knows. If there is nobody to ask, he should search and find out the qiblah himself.

When a person notices that he has erred about the qiblah during prayer: If he has angled off from the qiblah excessively, for example the Ka'bah is left behind him or on his right or left, he should stop his prayer and start again facing the right direction. It is not sufficient for him to turn to the qiblah while continuing his prayer. But if his digression from the qiblah is little, he may turn to face the qiblah while praying.

A person who realizes that he prayed in the wrong direction after he has completed his prayer should repeat the prayer if he has digressed from the

qiblah too much. However, if he did not completely stray from the qiblah by an extreme distance, he does not need to perform the prayer one more time.

Entering the Proper time of Prayer

It is required to perform every prayer at its specified time. Just as a prayer becomes invalid when performed before the appropriate time, it is a sin to miss a prayer without a reasonable excuse. The following is a verse from the Qur'an: **"Indeed, prayer at fixed times has been enjoined on the believers."** (al-Nisa: 4: 103)

INFORMATION BOX

The following are the mandatory acts of prayer: Intention, takbir al-ihram, being in a standing position during this takbir, reciting Fatiha, being in a standing position during the recitation of Fatiha, Ruku', rising from ruku', sajdah, sitting between the sujud, Salam, sitting while giving salam, Tuma'ninah, I'tidal, following the prescribed order of the acts of the prayer.

D. THE MANDATORY ACTS OF PRAYER

The mandatory acts of prayer (arkan) are the following:

1. Niyyah (intention)

The *niyyah* is obligatory before every act of worship. Niyyah for a prayer means knowing which prayer will be performed. Although it is permitted to express the intention verbally, it is better not to do so.

2. Initial takbir or Opening takbir (Takbir al-Ihram)

This is the act of beginning the prayer by praising Allah, acknowledging His Greatness, and expressing it with the two words "Allahu Akbar".

3. Saying the initial opening takbir while standing

It is fard to say the opening takbir while standing for obligatory prayers, whereas in nawa-fil prayers (voluntary), it is fine to say it while sit-

ting. A person who joins the congregational prayer in any cycle after the first one (who is called *mas-buq*) is not required to say the opening takbir while standing.

For a person who has no strength to stand up, it is mandub to pray leaning on a wall or pole etc. If he prays while sitting although he may stand up by leaning on something, his prayer is still considered valid.

It is mandub for a person who prays in sitting position to cross his legs. He should perform ruku', sajdah, and also the opening takbir while his legs are crossed. When he prostrates however (sajdah), he should change the position of his legs by bringing his feet behind him so that his toes touch the ground. His sitting between the prostrations and his sitting for tashahhud should be like the sittings in a regular prayer in other words on his knees.

For a person who is unable to even pray in sitting position, it is mandub for him to lie down on his right side facing the qibla and perform his prayer with indication (by motions of head). However, if he cannot lie down on his right side, he may do so on his left. And if he cannot do this either, he may pray on his back with his feet facing the qiblah. And if he cannot do this either, he may lie on his stomach and perform the prayer with his head facing the qiblah.

If a person is able to stand, but unable to bow down (make ruku'), prostrate or sit, he may perform the ruku' and sajdah (with indication or by head gestures) while standing. He or she may not pray while lying down and making the sajdah and ruku' with indication. A person may perform ruku' with indication while standing up (qiyam) and sajdah (with indication) while sitting, if he or she is only able to stand or sit and unable to bend or prostrate. If he or she does otherwise, the prayer becomes invalid.

If a person does not have the strength to fulfill any of the acts of prayer other than the niyyah (intention), he may carry out only what he is able to do. Any person who is conscious should not delay or miss the prayers in their proper times. The same rule is valid for a person who is only able to pray with indication (along with stating the intention).

4. Reciting chapter al-Fatiha

It is fard for an imam or for a person praying individually to recite chapter al-Fatiha in every cycle of the prayers. However, when praying in congregation, the imam is required to recite Fatiha, but it is not obligatory for his followers in the congregation.

If a person purposely does not recite Fatiha in even a single cycle, his prayer becomes invalid.

5. Standing (qiyam) while reciting the Fatiha

It is fard to be in standing position while reciting chapter al-Fatiha, whether praying alone or being an imam for a congregation. Reciting chapter al-Fatiha in sitting position (for those who can stand) invalidates the prayer. However, it is not fard for the congregation who follow the imam to be in a standing position while reciting chapter al-Fatiha.

6. Ruku' (bowing down)

Ruku' is the act of bowing which is done so that the palms are placed just above the knees. Tilting the head downwards is not sufficient for ruku'. The back is to be straight and hands are placed on the knees, this act (of placing the hands on knees) is mandub.

Allah says in the Qur'an; **"O you who believe! Bow down and prostrate!"** (al-Hajj, 22: 77)

Rasulullah's beloved wife A'ishah (r.a) said the following: *"When The Messenger of Allah would bow for ruku' he would not lift his head up, nor would he tilt it downwards. He would keep it at a position between the two."*¹⁶ *"When The Prophet would perform ruku', if a glass of water was placed on his back, it would not spill."*¹⁷

7. Rising from the Ruku'

8. Sajdah (Prostration)

Sajdah is the act of placing one's forehead on the ground or on a fixed place to the ground. It is enough to place any part of the forehead for it to be a sajdah, however placing the nose on the ground along with the forehead is mandub.

The Prophet (pbuh) said: *"I was ordered (by Allah) to prostrate on seven parts and not to tuck up the*

16. Muslim, Salat 240

17. Bukhari, Adhan 120

clothes or hair (while praying). Those parts are: the forehead (together with the tip of nose), both hands, both knees, and (toes of) both feet.”¹⁸

Sajdah is one of the most important acts of prayer. In Islam, prostration is done to nothing but Allah. It is the best act of showing one's respect, submission and servitude to Allah. The Prophet said in a hadith: “The closest state of a servant to Allah is while he is in the position of prostration (sajdah). Say a lot of supplications during sajdah.”¹⁹

9. Sitting between the two prostrations (sujud)

10. Saying Salam

Giving salam at the end of prayer is the last fard act of the prayer. This is done by saying “Assalamu ‘Alaikum (peace be upon you)”. It is not adequate to say just “salamun (peace).” It should be in the form of “Assalamu” joined with the phrase “alaikum (upon you)” straight after. The two words must be

said together without any pause. If the salam is not said in this way, the prayer will not be valid.

11. Being seated while saying the salam

12. Tuma'ninah

This means that the limbs and body reach a calm state and come to rest in every act of prayer.

13. I'tidal

Following *ruku'* and *sajdah*, when giving salam, when starting the prayer with a *takbir*, the praying person must have *i'tidal*, which means to rise and remain straight and upright for a while. It is not acceptable to be in a slightly leaning position during those acts..

14. Following the prescribed order (tartib)

The praying person first makes his intention, then says the opening takbir, then he recites Fati-hah. He then bends for *ruku'*, then rises again and so on. The prayer has a certain order and following this order between the mandatory acts is also obligatory.



DISCUSS

Find the prerequisites of prayer according to the madhabs other than the Maliki School. Discuss the commonalities and differences.

E. THE SUNNAH AND MANDUB ACTS OF PRAYER

Prayer becomes complete by performing its sunnah and mandub acts properly. If the prayer is performed as a combination of its obligatory, sunnah and mandub acts, then it becomes a prayer being performed in the best manner. Praying in accordance with its sunnah acts means in fact praying as prescribed by the Prophet (pbuh). Neglecting the sunnah will lessen the rewards of the prayer.

1. The sunnah acts of the prayer

There are fourteen sunnah acts of the prayer:

1. To recite a verse after chapter al-Fatiha in the first two cycles of prayer,
2. To be in the standing position while reciting a verse from the Qur'an after chapter al-Fatiha,

3. To make the recitation out loud in every cycles of the dawn (fajr) prayer, jumu'ah prayer, first two cycles of evening (maghrib) prayer and night ('isha) prayer.
4. To do the recitation silently in every cycles of duhr and 'asr prayers, the last cycles of the maghrib prayer and the last two cycles of the 'isha prayer.
5. To say the takbirs other than the opening takbir,
6. Saying “Sami' Allahu liman hamidah” when rising from the *ruku'* while praying alone or behind an imam in congregation,
7. Reciting the supplication of tashahhud,

8. To sit while reciting the supplication of tashahhud,
9. To say praises and blessings upon the Prophet (pbuh) after the last tashahhud. For example, saying: "Allahumma salli 'ala Muhammadin wa 'ala ali Muhammad kama sallayta 'ala Ibrahim wa 'ala ali Ibrahim wa barik 'ala Muhammadin wa 'ala ali Muhammadin kamâ barakta 'ala Ibrahim wa 'ala ali Ibrahim fi'l-'alamina innaka hamidun majid".
10. Placing the area connecting the toes and bottom of feet, the knees and hands on the ground during the act of sujud (prostration),
11. To respond to the salam given by the person on the left or by the imam at the end of the prayer. This can be done saying either one of the phrases "Assalamu 'Alaikum" or "Wa 'alaikum assalam" or just saying "alaikum"
12. Saying the salam at the end of the prayer aloud,
13. Remaining silent while the imam makes the recitation out aloud,
14. Fulfilling the obligatory act of tuma'ninah with some extension.

2. The Mandub acts of prayer

Some of the mandub acts of prayer are the following:

- ❖ Making the proper intention for the prayer (whether it is a make-up prayer for a missed one or prayer of the appointed



- time),
- ❖ Stating the number of cycles that will be performed in the intention,
- ❖ Performing Prayer with pious reverence,
- ❖ For the takbir al-Ihram (at the beginning of the prayer) raising hands up to the shoulders,

- ❖ Leaving the arms with dignity to the sides without tying them on the waist,
- ❖ Reciting a whole chapter from the Qur'an after the recitation of chapter al-Fatihah,
- ❖ Reciting longer in the dawn prayer, shorter in the evening and late afternoon prayers and medium length in the night prayer,
- ❖ Keeping the second cycle shorter than the first one,
- ❖ Reciting just loud enough to hear oneself,
- ❖ Saying "Amin" at the end of the Fatihah,
- ❖ Saying "Amin" silently,
- ❖ Keeping back straight during ruku', placing hands on knees, and keeping legs straight (not bent).
- ❖ Saying "Subhanallahil 'azim wa bi hamdih" three times during ruku' or "Subhana rabbi al-Azim." Neither should a part from Qur'an be recited nor a supplication should be said during those positions,
- ❖ For men, to keep their arms aloof during ruku',
- ❖ After saying "Sami' Allahu liman hamidah" adding "Rabbana wa laka al hamd" when praying individually,
- ❖ Saying the takbir before going down to ruku', or sajdah and when rising from the sajdah,
- ❖ Placing forehead and nose together on the ground for sajdah,
- ❖ Placing hands close to ears or aligned with them during sajdah,
- ❖ Men should keep their knees away from stomach, elbows away from knees and armpits away from biceps during prostration (sajdah).
- ❖ To keep the place of prostration being vertically aligned with feet,
- ❖ Saying supplications regarding this world or the Hereafter during sajdah, and praising Allah,
- ❖ Placing left foot under buttocks and placing right foot with toes on the ground when sitting, the first finger of the right foot should be touching the ground,
- ❖ Placing palms just above the knee and fingers directly on the knee,

- ❖ For men, to separate the knees and not to keep them together,
- ❖ Bringing the index finger towards the thumb, and keeping the rest of the fingers clenched in the palm when sitting for tashahhud.
- ❖ Lifting and moderately moving the index finger left and right (not up and down) during the tashahhud,
- ❖ Reading the supplication of qunut during fajr prayer,
- ❖ After saying peace and blessings be upon the Prophet during the tashahhud, saying a supplication before giving salam, an example of a great supplication is: *“Allahummaghfir lana wa li walidayna wa li aimmatina wa liman sabaqana bi'l-imâni maghfiratan azma. Allahummaghfir lana ma qaddamna wa ma akhkharna wa ma asrarna wa ma a'lenna wa ma anta bihi a'lamu minna. Rabbana atina fi'd-dunya hasanatan wa fi'l-akhirati hasanatan wa qina 'adhab an-nar”*.
- ❖ Giving salam to the right side first at the end of the prayer,
- ❖ Placing a *sutrah* (screen) to the front while praying alone or with an imam.

F. THE MAKRUH ACTS OF PRAYER

The following are the makruh acts of prayer:

1. Saying A'udhu Basmala and Basmala before Fatiha and the additional surah in fard prayers,
2. Saying invocations after the beginning takbir and before the recitation of Fatiha or while reciting it,
3. Saying invocations during ruku', or before the first and last tashahhud, or after the first tashahhud,
4. Making du'a (saying invocations) after the imam gives the salam,
5. Saying the supplications out loud during sujud or another position,
6. Reciting the tashahhud out loud,
7. Making prostration on a part of one's clothing or turban,
8. Reciting from the Qur'an during ruku' or sajdah,
9. Reciting the same verses during prayer,
10. Turning the head from side to side for no valid reason,
11. Cracking knuckles of the fingers,
12. Sitting on toes by keeping the feet upright position and placing buttocks on the heels,
13. Tying the hands over waist while standing,
14. Closing the eyes while performing the prayer,
15. Lifting the feet off the ground or leaning on one foot,
16. Placing one foot above the other,
17. Joining feet while praying,
18. Thinking about worldly affairs while praying,
19. Playing with beard or moustache etc,
20. Saying "Alhamdulillah" after sneezing,
21. Itching for no reason,
22. Smiling subtly,
23. Neglecting one of the sunnah acts of prayer purposely,
24. Reciting an additional surah or verses after Fatiha in the last two cycles,
25. Clapping hands because of something which took place during prayer.

G. NULLIFIERS OF SALAT

The following are the acts that nullify the prayer:

1. Making intention to nullify and end the prayer,
2. Neglecting one of the obligatory acts of prayer,
3. Adding an extra act to the prayer (such as an extra sajdah etc),
4. Eating something on purpose (even if it is something tiny),
5. Drinking even a sip on purpose,
6. Speaking even a word on purpose,
7. Making a sound (which does not consist of any letters) on purpose,
8. Blowing out air on purpose,
9. Vomiting on purpose,
10. Giving salam out of doubt for whether or not the prayer has finished,
11. Occurrence of something during the prayer that nullifies the ablution,
12. Exposure of the major 'awra during prayer,
13. Contact with najasah during prayer,
14. Correcting the recitation of somebody other than the imam,
15. Laughing out loud during prayer,
16. Occupying oneself with repetitive actions. Scratching, playing with beard, fixing clothing, hindering a person who is trying to cross, responding with hand actions etc. are all considered repetitive actions. Giving salam by mistake during prayer, eating or drinking (unknowingly) does not invalidate the prayer, however a prostration of forgetfulness (sajdat al-sahw) is required.
17. Neglecting one of the obligatory actions of the prayer and keeping oneself busy with something else instead,
18. Remembering (while praying) that one of the previous prayers wasn't performed,

19. Praying an extra four-cycle following a three or four-cycle prayer, or adding an extra two-cycle to a two-cycle prayer. However, performing just one extra cycle by mistake does not invalidate the prayer.

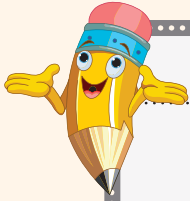
20. For a person who joins the congregation prayer later on, performing the sajdah sahw (prostration of forgetfulness) with the imam at the end of the prayer.

21. Performing sajdah al-sahw at the end of the prayer before performing salam for neglecting one of the minor sunnah acts during prayer,

22. Not performing sajdah al-sahw because of neglecting one of the three sunnah acts and giving long pause after the end of the prayer.

Doing the following acts during the prayer does not invalidate the prayer:

1. Pausing for a while for getting some news during prayer,
2. Killing a scorpion while praying,
3. Making a small gesture or motion,
4. Responding to a greeting with a small motion,
5. A short moan due to pain felt,
6. Crying because of pious reverence (khushu),
7. Coughing,
8. Proceeding towards the row,
9. Preventing an animal or a person from crossing in front of oneself while praying,
10. Proceeding to the front or back. Turning one's back to the qiblah, however, invalidates the prayer.
11. Promptly tidying up the clothing,
12. Covering mouth with hand while yawning,
13. Spitting due to necessity,
14. Saying "Subhanallah" to indicate that one is performing prayer,
15. Responding to a question with an appropriate verse from the Qur'an after reciting chapter al-Fatiha.



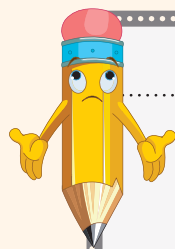
EVALUATION ACTIVITIES

1. Describe prayer and write down the verses about its obligatoriness?
2. What acts are required to be done during the performance of a prayer? Explain.
3. What makes prayer superior to other acts of worship?
4. Can a person maintain a pure heart without observing prayer? Explain.
5. What are the social benefits of prayer?
6. What are the prerequisites and mandatory acts of prayer?
7. How is the niyyah (intention) for prayer made?
8. How can a complete prayer be performed? Describe.
9. Write down five makruh acts of prayer.
10. Walking to an empty space in the front row during a congregational prayer does not nullify the prayer. Explain why.



MATCH THE FOLLOWING

| | | |
|---|--------------------------|--|
| 1 | prerequisite of validity | <i>Beginning the prayer with the words "Allahu Akbar"</i> |
| 2 | Takbir al-Ihram | <i>Calmness of limbs at every position of Salah</i> |
| 3 | I'tidal | <i>Condition of obligation upon somebody</i> |
| 4 | Wujub | <i>Performing an act in the order prescribed in the Qur'an</i> |
| 5 | Tuma'ninah | <i>Being religiously acceptable or sound</i> |
| 6 | Tartib | <i>Rising up and staying straight</i> |



TRUE-FALSE QUESTIONS



1. () A person who realizes that he/she is not facing the qiblah may promptly turn to the direction of qiblah and continue his/her prayer.
2. () It is not fard to recite the Fatiha while praying behind an imam.
3. () If it is said “Salamun Alaikum” instead of “Assalamu ‘Alaikum” at the end of the prayer, the prayer will not be nullified.
4. () It is fard to sit before giving salam at the end of prayer.
5. () It is sunnah to do the recitation (of the Qur’an) silently during every cycle of the noon and late afternoon prayers, last cycle of the evening prayer and last two cycles of the night prayer .
6. () By performing prayer, the major sins of a person are forgiven.
7. () Puberty is the only prerequisite of wujub of the prayer.
8. () For the prayer to be valid, there is no need to face the qiblah.
9. () For a person who is not able to carry out the requirements of tahara (purification), prayer is not obligatory.
10. () A woman’s chest and body parts horizontal to it are her places of major ‘awra.
11. () It is makruh to turn the head left or right during prayer for no valid reason.
12. () Responding to a greeting with any action during prayer invalidates the prayer.
13. () Performing sajdah al-sahw at the end of prayer for neglecting a minor sunnah act during prayer does not invalidate the prayer.
14. () Making the place of prostration in alignment with the feet is mandub.
15. () It is fard to sit between two prostrations (sujud).



WRITE THE APPROPRIATE RULING FOR EACH

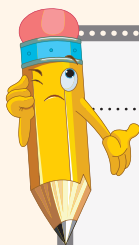
| | |
|---|-------------|
| Clapping hands during prayer | |
| Intention, knowing which prayer to perform | Fard |
| Saying the takbir other than the opening takbir | |
| Praying with pious reverence | |
| Reciting Fatiha (in the prayer) | |
| Putting the feet together during the whole prayer | |
| Rising from ruku' during prayer | |



WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| R | U | K | U | S | R | Y | A | S | Q | D | W |
| L | B | L | N | I | Y | Y | A | H | N | Y | A |
| S | O | F | A | R | B | H | W | A | P | O | Q |
| A | I | D | P | J | M | B | H | W | Z | Q | T |
| L | P | Z | D | E | M | L | N | R | T | W | I |
| A | S | A | J | D | A | H | J | A | L | F | D |
| M | T | T | J | Z | O | N | U | H | P | H | A |
| T | A | S | H | A | H | H | U | D | N | G | W |
| J | Y | T | A | R | T | I | B | F | X | M | P |
| G | T | E | B | I | T | N | S | A | L | A | H |
| T | T | W | H | Q | O | S | B | Z | C | T | T |
| V | T | Q | I | B | L | A | H | V | M | D | K |

WAQT
 QIBLAH
 AWRAH
 NIYYAH
 TARTIB
 RUKU
 SAJDAH
 SALAM
 TASHAHHUD
 SALAH



MULTIPLE CHOICE QUESTIONS

1. Which of the following is one of the prerequisites of wujub of the prayer?
 - A) Puberty
 - B) Purification from hadath
 - C) Facing the qiblah
 - D) For a woman not having her menses
2. Which of the following is not one of the mandatory acts of prayer?
 - A) Rising from the ruku'
 - B) Tuma'ninah
 - C) I'tidal
 - D) Responding to a greeting
3. What is the ruling for being silent while the imam is reciting Qu'ran during prayer out loud?
 - A) Mandub
 - B) Fard
 - C) Sunnah
 - D) Makruh
4. Doing which of the following is mandub?
 - A) Making du'a (supplication) after the imam gives the salam at the end of the prayer
 - B) Reciting a whole surah after the Fatiha
 - C) Closing eyes
 - D) Saying "Alhamdulillah" after sneezing
5. Which of the following is not from the makruh acts of prayer?
 - A) Reciting Qur'an during ruku' or sujud
 - B) Lightly smiling
 - C) Reading the qunut during Fajr prayer
 - D) Saying supplication during sajdah or another act of prayer
6. Which of the following nullifies the prayer?
 - A) Covering the mouth when yawning
 - B) Proceeding to the rows (in the masjid)
 - C) Groaning for a short while due to pain
 - D) Laughing out loud during prayer

CHAPTER 6

TIMES AND HOW TO PERFORM SALAH

CONTENTS

- A. TYPES OF SALAT
- B. TIMES OF SALAT
- C. HOW TO PERFORM THE FIVE DAILY PRAYERS
- D. THE FRIDAY PRAYER AND ITS PERFORMANCE
- E. FUNERAL PRAYER (SALAT AL-JANAZAH) AND ITS PERFORMANCE
- F. THE 'EID (FESTIVAL) PRAYERS AND THEIR PERFORMANCE
- G. TARAWIH PRAYER AND ITS PERFORMANCE
- H. SOME SUPEREROGATORY (NAWAFIL) PRAYERS

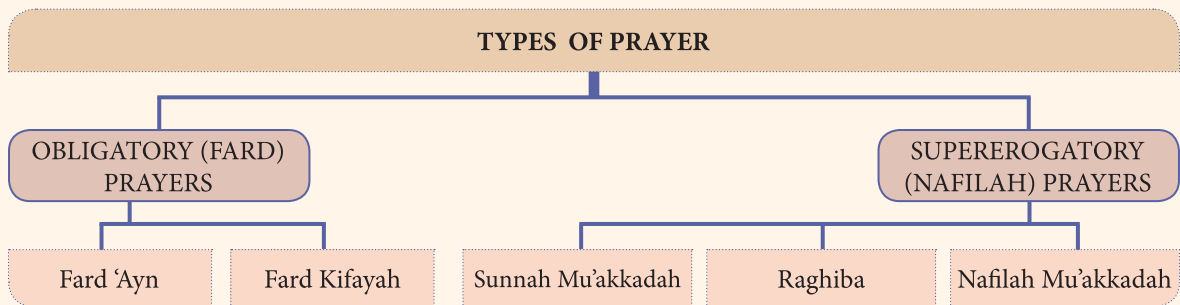


PREPARATORY WORKS

1. Does a Muslim have to perform all prayers? State the types of prayer and discuss about this topic in class.
2. Why do Jumu'ah and Eid prayers have to be performed in congregation? Research about the religious and social effects of this.
3. What is the connection between the meal of iftar and Tarawih Prayer? Research.
4. What kind of responsibilities do we have towards the deceased? Think and research.

A. TYPES OF SALAH

The salat can be separated into two groups; fard (obligatory) and nafillah (supererogatory).



1. The Fard Prayer and its Types

The fard prayer can be classified under two groups:

a) Prayers that are obligatory upon each and every one of the responsible believers (Fard 'Ayn): The obligatory cycles of the five daily prayers, and the making these prayers up (qada) when they are not performed in their proper times, and the Friday prayer (Salat al-Jumu'ah) are the types of fard 'ayn prayers. Salat al-Jumu'ah is only fard upon responsible (mukallaf) Muslim men.

b) Prayers that are obligatory upon Muslim community (Fard Kifayah): The only example for this type is the Funeral prayer (Salat al-Janazah.)

II. The Supererogatory (Nafilah) Prayers and its Types

Nafilah prayers can be divided into three groups; sunnah mu'akkadah, raghiba and nafilah mu'akkadah.

a. Sunnah Muakkadah prayers

These are five types of prayers:

1. Salat al-Witr: is the strongest example of the Sunnah Muakkadah. The time of witr

prayer starts after the validly performed night prayer (salat al-isha) and after the disappearance of the red dawn. It is considered mandub for a person who believes that he/she can wake up at the end of the night to delay performance of the witr prayer to the end of the night. The person who has prayed the witr at the beginning of the night and then sleeps and wakes up late at night to pray some supererogatory prayer does not need to reperform the witr prayer.

2. The prayer of Eid al-Fitr (Ramadan Festival),
3. The prayer of Eid al-Adha (Sacrificial Festival),
4. The prayer that is performed when there is a solar eclipse,
5. The prayer for asking rain from Allah.

b. The Raghiba Prayer

This is the two-cycle prayer that is performed at dawn. This is called raghiba. Raghiba is a prayer that is below the degree of the sunnah and higher than the degree of mandub. According to Maliki

INFORMATION BOX

خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ , فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا
اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ

(Nasai, Salat, 6; Darimi, Salat, 208.)

School, there is no other raghiba prayer besides this. It is considered mandub to pray this prayer in the masjid, to recite only chapter al-Fatiha when performing it and to make the recitation silently.

c. *Nafilah Muakkadah Prayers*

There are ten types of muakkad Nafilah prayers:

1. The one that is performed before the noon (dhuhr) prayer,
2. The one that is performed after the dhuhr prayer,
3. The one that is performed before the late afternoon (Asr) prayer,
4. The one that is performed after the evening (Maghrib) prayer,
5. The one that is performed after the night (Isha) prayer.

There is no limit whatsoever in these five prayers. For it to be mandub, two cycles are suffi-

cient. Along with this, it is better to perform the first one of the above mentioned prayers as four cycles, and as for the one performed after Maghrib prayer, it is better to perform it as six cycles.

6. Mid-morning prayer. The minimum number of cycles for this type of prayer is two and the maximum is eight cycles.
7. Tahajjud Prayer. It is considered more virtuous to perform this type of prayer in the last one third of the night.
8. The two-cycle nafilah prayer that is performed before the one-cycle witr prayer,
9. The tarawih prayer that is performed in Ramadan. This is a twenty-cycle prayer which is performed after the Isha prayer. One says salam after every two cycles.
10. The Prayer of Tahiyatu'l-masjid. This is the two-cycle prayer performed by a person who enters a masjid before sitting down.

B. TIMES OF SALAH

I. The Times of the Five Daily Prayers and Friday Prayer

Each of the five daily prayers has two time periods that are known as the 'ikhtiyari/optional' and 'daruri/obligatory (necessary)' times. It is considered permissible to perform prayers at anytime of the voluntary time period. The obligatory time

period is particular to those who have an excuse. Down below, we are going to discuss the voluntary and necessary time periods for each of the prayers.

a) **The Voluntary Time Periods:**

1. For the Dawn Prayer, it starts from the dawn (fajr sadiq) and continues until the



- time when the day really starts to brighten up.
- For the noon prayer, it starts from the time that the sun passes the meridian, in other words when the sun starts to move towards the West, and continues until the time when the shadows becomes as tall as the height of objects they belong.
 - For the late afternoon prayer, the voluntary time starts from the time when the time for the noon prayer ends and continues until the time the color of sun turns to yellow.
 - For the evening prayer, the voluntary time starts from the time the sun sets and continues until enough time passes for getting ready for the prayer (performs ablution) and then performing the evening prayer.

- For the night prayer, it starts from the moment the red sunset glow disappears and continues until the end of the first one third of the night.

b) The Daruri (Necessary) Periods of Time

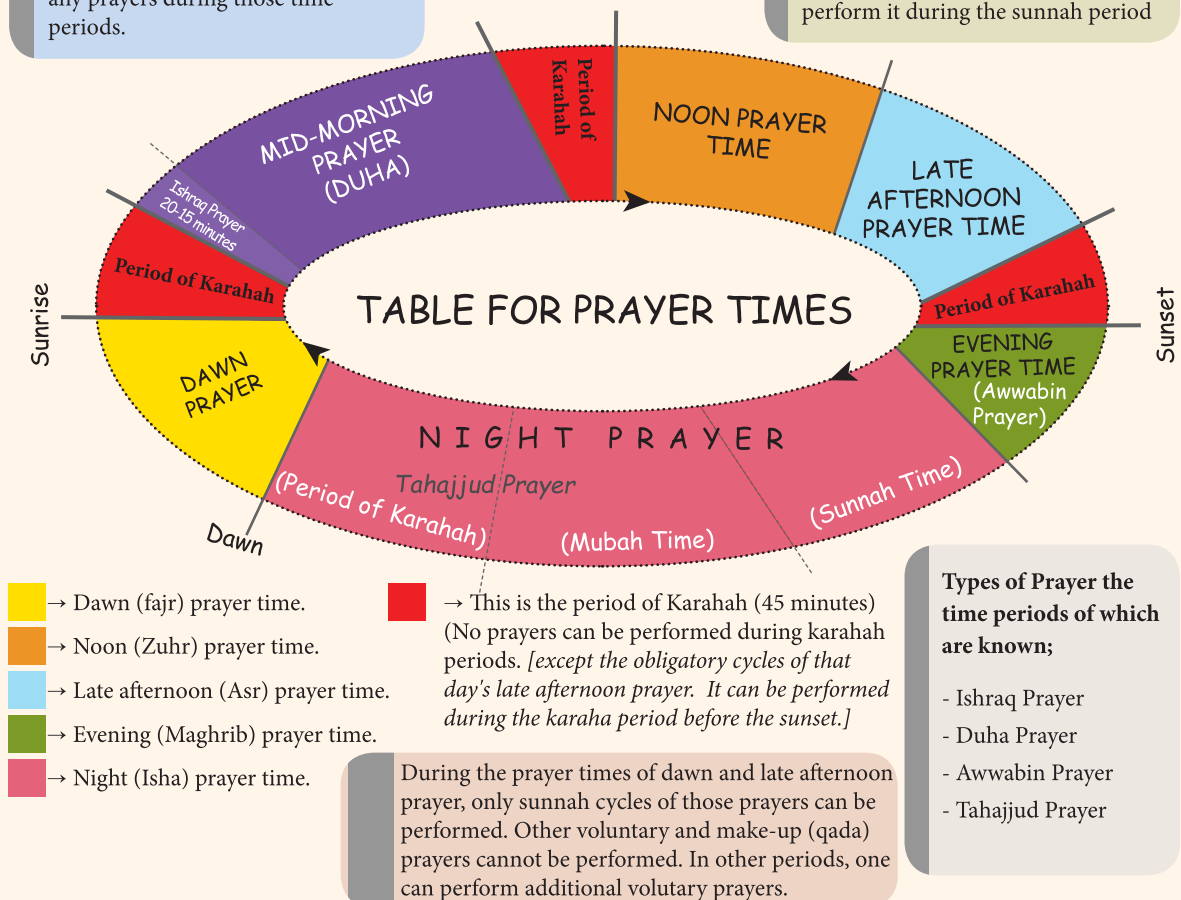
- For the Fajr prayer, it starts from the time the day really starts to brighten up and continues until the sunrise.
- For the dhuhr prayer, it starts from the time when the shadows becomes twice as tall as the height of the objects they belong and continues until the time when the sun sets.
- For the Asr prayer, it starts from the time the color of sun starts to turn into yellow and continues until the time the sun sets.

Periods of Karahah

(reproachable): When the sun rises, when it is at the meridian and when it sets. One cannot perform any prayers during those time periods.

The time for Night Prayer is divided into three sections:

Sunnah, mubah and makruh periods. the most virtuous one is to perform it during the sunnah period



4. For the Maghrib prayer, it starts from the time that the salat can be performed by fulfilling all of its requirements and it continues until dawn.
5. For the Isha prayer, it begins when the second two thirds of the night starts and continues until the time of the sunrise.

II. Some Rulings Related to the Prayer Times

Performing a prayer in its earliest time is the most virtuous action. However, it is considered mandub for people who delay performing their prayer just a little in order to perform it with the congregation or with the intention to increase the number of people of the congregation.

Whether it is voluntary or necessary, when someone performs two prostrations of a cycle, he/she is considered to have performed that cycle.

There is no sin for those who delay their prayer to the end of the voluntary time period. But those who delay their prayer to the obligatory time period without a valid excuse will become sinned.

There will be no sin for those who delay their prayer to the necessary time period when the following circumstances are found: the person who used to be a non-believer and has just converted to Islam; the child who has just reached puberty; those who lose consciousness; those who lose their mind; the person who can not find water for ablution or soil for dry ablution; those who start having menstruation; those who enter the post-partum bleeding period, those who sleep, carelessness, getting drunk because of a permissible reason such as taking a medicine etc.

During certain periods of the day, it is not appropriate to perform the nafilah prayers. It is considered haram to pray the nafilah prayer in the following seven time periods:

1. When the sun is rising,
2. When the sun is setting,
3. When the Friday sermon (khutba) is being delivered,

4. When the imam is on the pulpit with the purpose of delivering the sermon,
5. When the person is in a hurry to pray the obligatory cycles of that particular period,
6. When it is remembered that a prayer has not been prayed,
7. When the actual call for prayer (iqamah) is recited for the prayer of that particular time period,

It is considered makruh to pray nafilah prayers within about 45 minutes after the rising of the sun and after the performance of Asr prayer.

There is no reproachable time for the performance of the following six supererogatory prayers: The two-cycle nafilah prayer performed before the witr prayer, the witr prayer itself, the sunnah cycles of the dawn prayer performed before or after the day break, the funeral prayer, to make the prostration of recitation (sajdat al-tilawah) before the day break or before the color of the sun turns to yellow at the end of the day. It is considered makruh to carry out the last two after the day break and after the color of the sun turns to yellow.

III. The Time of the Festival (Eid), Tarawih and Witr Prayers

a. The Time of the Festival prayer: starts after the sun rises as much as about the height of a spear (this is about 40-50 minutes after the sunrise), and it continues until the time of istiwa (the time when the sun is at the meridian). It is forbidden to perform festival prayer at the time when the sun is rising and such a prayer will be considered invalid. It is makruh to perform festival prayer after the sun rises until it reaches about to the height of a spear.

b. The Time of the Tarawih Prayer: This prayer is peculiar to the month of Ramadan, it starts after the Isha prayer and continues until the time of the Fajr prayer. Because the tarawih is a sunnah prayer that is connected to the night prayer, it can be performed before the witr prayer. However, it is traditional to first perform the tarawih prayer and then to pray the witr afterwards.

c. *The Time of the Witr Prayer*: starts after the Isha prayer is performed in a valid manner and after the red dawn disappears. It is more virtuous to

perform this prayer at night as the last prayer after the tarawih prayer in Ramadan or after the tahajjud prayer.

C. HOW TO PERFORM THE FIVE DAILY PRAYERS



Below, we are going to suffice with explaining the performance of the Fajr prayer out of the five daily prayers and with mentioning the differences between the other prayers and the Fajr prayer.

One starts performing prayer by pronouncing the takbir “*Allahu akbar*”, which is the only statement which fulfills the requirement of opening takbir which cannot be fulfilled by any other words. Those who perform prayer raises their hands up to their shoulders or a bit below the shoulders, they then start reciting verses from the Qur’an. In the obligatory cycles of Fajr prayer, chapter al-Fatiha is recited out aloud, the basmala is not recited at the beginning of chapter al-Fatiha or of the chapter recited after it.

When the phrase “*waladdallin*” is recited at the end of Fatiha, those who pray individually or those who pray following an imam quietly say “*amin*.” The imam does not say this for the prayers in which the recitation is done out aloud, he utters this word for the prayers that are performed quietly. After this, some more verses from the Qur’an are recit-

ed. For the Fajr prayer, these verses are recited out aloud. After the recitation is finished, the takbir is said while bowing down for the ruqu.

In the position of ruqu, the head should not be lifted, or bent down. The biceps must be kept far away from the two sides of the body. While at ruqu, the words “*subhana rabbiya’l-adhim*” are recited. There is no limit as to how many times this may be recited. After this, the body is straightened up from the ruqu while the words “*semiallahu liman hamidah*” are recited. After straightening up from the position of ruqu, those who pray on their own will say the words “*Allahumma rabbana wa laka’l-hamd*”. The imam does not say this. Those who follow an imam do not say the words “*semiallahu liman hamidah*”, instead they say the words “*Allahumma rabbana wa laka’l-hamd*”.

Afterwards they stand still in an upright position and by leaving their hands hanging to their sides, they will then go down to make the prostration (sujud) by saying Allahu Akbar. The forehead and nose will be pressed up against the ground,

the hands are placed on the ground facing towards the qiblah, the fingers are spread out and held at the position of where the ears are, or even more below. During sujud, the elbows are not placed on the ground and the arms are not to be joined to the body. During the sujud the feet are kept upright, the inner part of the thumbs of the toes are placed on the ground. If it is desired invocations such as “*Rabbi zalamtu nafsi wa amiltu suan faghfir li*” may be said. There is no fixed time for staying at the position of sujud. Along with this, the minimum amount of time for staying at the sujud is for the joints to stay calm for just a moment. After this, the person sits up from the sujud by saying “*Allahu akbar*”. While sitting between the two sujuds the left foot is placed on the floor, the right foot is placed on the floor and straightened up so that the toes touch the ground. The hands are lifted from the ground and placed on the knees. After this, the second sujud is made in the exact manner as the first one. After this the person gets up by pushing themselves off the floor with their hands. While getting up the takbir is recited.

For the second cycle, a portion from the Qur’an is recited the way in which it was recited in the first cycle, or even less than what was read in the first cycle. The actions carried out in the first cycle are carried out in the same way in the second cycle. In the Fajr prayer, after the ruqu of the second cycle or after the recitation is finished, the suplication of qunut is recited before the ruqu. Here is the qunut supplication:

Allahumma inna nastai’nuka wa nastaghfiruka ve nu’minu bika wa natawakkalu alayka wa nahlau wa natruka man yakfuruk.

Allahumma iyyaka na’budu wa laka nusalli wa nasjudu wa ilayka nas’a wa nahfidu. Narju rahmataka wa nakhafu azabaka’l-jidd. Inna azabaka bi’l-kafirina mulhiq.

Afterwards, the sujud and sitting is carried out just like they are done in the first cycle. After the two prostrations are performed, those who perform the prayer straighten their right foot and press the toes to the ground, they lean their left foot to the ground. They lean their hip against the ground. They do not sit on top of their left foot. Afterwards they recite the supplication of tashaddud. The tashaddud is as follows:

At-Tahiyyatu lillahi’z-zakiyatu lillahi’t-tayyibatu as-salawatu lillah. Assalamu alayka ayyuha’n-nabiyyu we rahamatullahi wa barakatuh. Assalamu alayna wa ala ibadillahi’s-salihin. Ashadu an la ilaha illallahu wahdahu la sharika lah. Wa ashadu anna Muhammadan abduhu wa rasuluh.

The salat will be considered sufficient if the person recites the salam after this. If they wish, they may add the following to their recitations:

Wa ashadu annalladhi ja’a biha Muhammadun hakkun wa anna’l-jannata hakkun wa anna’n-nara hakkun wa anna’s-saata atiyatun la rayba fiha wa annallaha yab’asu man fi’l-qubur.

Allahumma salli ala muhammadin wa ala ali Muhammadin warham Muhammadan wa a’li Muhammadin wa barik ala Muhammadin wa ala a’li muhammadin kama sallayta wa rahimta ve barakta ala Ibrahim wa ala ali Ibrahim fi’l-alamina inna-ka hamidun majid.

Allahumma salli ala malaikatika wa al-muqarrabina wa ala anbiyaika wa’l-mursaline wa ala ahli taatika ajmain.

Allahumma’ghfirli wa li walidayya wa li aimmatina wa liman sabaqa bi al-imani maghfiratan azma.

Allahamma inni as’aluka min kulli hayrin sa’al-aka minhu Muhammadun nabiyyuka wa audhu bika min kulli sharrin istaadhaka minhu Muhammadun nabiyyuka.

Allahummghir lana ma qaddamna wa ma ah-harna wa ma asrarna wa ma a’lanna wa ma anta a’lamu bihi minna.

Rabbana atina fi’d-dunya hasanatan wa fi’l-akhirati hasanatan ve qina azabannar.

Audhu bika min fitnat al-mahya wa’l-mamat wa min fitnat al-kabri wa min fitnat al-masihid-dajjal wa min azabi an-nari ve sui al-masir.

Assalamu alayka ayyuhannabiyyu wa rahmatullahi wa barakatuh. Assalamu alayna wa ala ibadillahi as-salihin.

After this, the person recites the salam to the right side by saying the words “assalamu alaikum” once. With this they are referring to the front side of their face, they turn their head slightly towards the right. The imam and the person who is praying

on their own do it in this way. The person who is following the imam looks slightly to the right only once and says the salam. After this he replies to the salam of the imam. He replies to the salam of the person sitting to his right. If no one from the left side has given him salam, he does not give any reply to that side.

The person places their hands on their knees at the time of the tashaddud. They clench their right

hand, they move their thumb forward and erect the front side towards their face. They place their left hand on their knee, they do not move it or indicate anything with it.

The suplication of qunut is not recited for the fard prayers other than the Fajr prayer. The person performs the third and fourth cycles of the prayer in the same way that they did in the first two cycles.

D. THE FRIDAY PRAYER AND ITS PERFORMANCE



I. The Merits and Virtues of Friday

The Friday prayer was made obligatory upon believers when the Prophet Muhammad was in the Ranuna Valley near Medina during his migration to Medina. And the first Friday sermon was delivered there in the Bani Salim Mosque.

Islam has always encouraged Muslims to pray altogether in a congregation. For some of them to be able to be carried out, the congregation (jama'ah) has been put forth as a precondition.

The Jumu'ah prayer is fard upon all Muslim men who have the required qualities. When the adhan is called, it is required for all those who are responsible to perform the Friday prayer to leave whatever they are occupied with and quickly go to the mosque.

When Muslims hear the muadhdhin reciting the call for the Jumu'ah prayer, they obey Allah's following order;

“O you who believe, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”¹

Concerning those who pray the Jumu'ah prayer, our Prophet stated the following: *“He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days more.”*²

Jumu'ah is the weekly religious festival of the Muslim community. For this reason, *“the Prophet peace be upon him has forbidden fasting on Friday!”*³.

1. al-Jumu'ah, 62: 9
2. Muslim, Jumu'ah, 8
3. Bukhari, sawm 63; Muslim, siyam 145, 146

LET'S TAKE NOTE

The Rasul of Allah-peace be upon him- has put forth very important warnings concerning those who do not pray the Salat al-Jumu'ah: *"Some people either cease the action of not praying the Jumu'ah prayers or Allah Ta'ala seals their hearts and they become one of the careless people."* (Muslim, Jumu'ah 40) *"The person who carelessly does not pray the Salat al-Jumu'ah three weeks in a row, Allah Ta'ala will seal his heart"* (Abu Dawud, Salat 204)

It is considered mustahab to show great care for the Jumu'ah prayer, to bathe and clean oneself, to cut the nails, to brush the teeth, to put on sweet fragrances, to wear pleasant and clean clothes when going to the mosque. Abu Said-i Hudri (r.a) said the following:

I witness that the Allah's Messenger -peace be upon him- ordered: *"Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available."*⁴

II. The Conditions for the Friday Prayer

There are certain conditions for the wujub and validity of Friday prayer. They can be listed as follows:

a. The Conditions of Wujub for Friday Prayer

There are four conditions of wujub for Jumu'ah prayer, in other words the conditions which are required in order for the Jumu'ah prayer to become obligatory upon a person:

1. Manhood. To be a man. The Jumu'ah prayer is not obligatory upon women.
2. Freedom. The Jumu'ah prayer is not fard upon slaves, those who are in prison and upon those who are under custody.
3. Being the resident of the place where the prayer is performed. The Jumu'ah prayer is not fard for those who are on a journey.

4. Bukhari, Jumu'ah 4,6; Muslim jumu'ah, 10, 26.

4. To be free of excuses that lifts the requirement of the Jumu'ah prayer from the person: The Jumu'ah prayer is not fard for the sick and elderly that are unable to go and perform it. The following people are not held responsible for performing the Jumu'ah prayer; the elderly that are barely able to walk, the sick that are in no state to go to the mosque, the sick whose sickness becomes worse when they go outside, those who have to look after seriously ill people and fear that if they attend the Jumu'ah prayer, the sick people they are caring for will get worse.

b. The Conditions for the Sihhah (validity) of the Jumu'ah Prayer

There are five conditions needed for the validity of the Jumu'ah prayer:

1. To be in a country,
2. The presence of twelve men besides the imam during the prayer and the time of the deliverance of the khutba,
3. The prayer should be led by an imam,
4. Deliverance of two khutbas,
5. Performance of the Jumu'ah prayer in a mosque.

Even though the performance of the Jumu'ah prayer does not rely on the permission of the head of state, it is considered mandub to get permission from him concerning this matter.

It is considered sunnah to turn to the preacher while he delivers the sermon. It is also a sunnah for the khatib (preacher) to sit at the beginning of the first and second sermons, and for everyone who comes to the prayer to perform a ghusl before coming to the mosque.

It is considered mandub on the day of Jumu'ah to trim the moustache, to cut the nails, to shave the pubic area, to remove the underarm hairs and clean the teeth using a miswak, to wear nice and white clothes, to wear sweet fragrance, to walk in order to go to perform the prayer, keeping the khutbas short, for the imam leaning on a stick/cane while delivering the khutba, to recite chapter al-Ghashiya (88) in the first cycle and chapter al-A'la (87) in the second cycle of the salat, for children and elderly women to join the congregation.

c. The Conditions of the Jumu'ah Khutba

There are total of eight conditions for the two sermons of Jumu'a Prayer:

1. They should be delivered while standing: Even though the imam who delivers the khutba in sitting position will commit a sin with his action, his sermon will still be considered valid.
2. They should be delivered after the sun passes the meridian: If the two khutbas are delivered before this time, the Jumu'ah prayer will not be considered valid.
3. They should be in the way that the Arabs name it "khutba". Saying only phrases such as "subhanallah", "La ilaha illallah", "Allahu akbar" in the khutba is not sufficient.
4. The khutba should be delivered in a masjid.
5. The khutba should be delivered before the Jumu'ah prayer.
6. There should be twelve men present at the time of the deliverance of the khutba.
7. The imam is required to deliver the khutbas out loud.
8. The khutba should be in Arabic even if the audience are non-Arabs.

E. FUNERAL PRAYER (SALAT AL-JANAZAH) AND ITS PERFORMANCE**I. Some Information About the Funeral**

Janazah: means the deceased or the person who is about to die. If there is no difficulty in doing so, the person who is about to die should be turned to his/her right facing towards the qiblah. The Kalimat al-Shahadah and Tawhid is said next to the person who is on the death bed. Verses and chapters from the Qur'an are recited. It is better for those who are menstruating or in a state of ceremonial impurity (janabah) to be away from the dying person.

When the person passes away, his/her chin is tied to keep his/her mouth closed, and his/her eyelids are shut. Things with beautiful fragrance are placed in the room. Deceased person's arms are placed beside him/her. The funeral prayer should not

be delayed, and the body should be buried as soon as possible without wasting any time.

II. The Washing and Shrouding of the Dead**a. The Washing**

The janazah of the stillborn children, the non-Muslims, martyrs, and people two thirds or more of whose body is missing are not washed.

The janazah is washed with pure water. The washing the body is performed in the same way which was explained in the subject of major ablution (ghusl).

The scent of sidr is put in a container filled with a small amount of water and then it is heated. Afterwards the physical impurities found on the deceased person's body are cleansed with this water. Then the pure water is poured over the body. This is the first wash. If sidr can not be found, cleaning materials like soap etc. may also be used.

When the janazah is about to be washed, the body should be placed somewhere high, the clothes should be removed after the private parts of the body are covered. The process of washing should be done by a number of odd times (e.g. three times). While the janazah is being washed, the stomach is slightly pressed on so that if there are any remaining najasah in the body, this action will make them to come out. Lots of water is poured on the front and back private parts of the body from which the najasah is excreted.



When starting the cleaning process, after the impurities are removed from the body, a minor ablution is performed over the body just as the way the minor ablution for prayer. Water is applied to the mouth and nose. Then the nose and teeth are cleaned. After the head has been washed three times, the janazah is laid on its left side and the right side is cleansed. Then it is laid on its right side and the left side is cleansed.

Camphor is put into some water, the janazah is washed with this so that it may be cooled. This is the third wash. The first wash is to remove the impurities of the janazah using water mixed with sidr, the second wash is for taharah (cleanliness) with the pour water, and the third wash is to cool the janazah down with the camphor. It is considered makruh for someone other than the helper to be present at the time of the washing. After the washing, before the janazah is shrouded, it is lightly dried off with a cloth. After the washing, the process of the shrouding should not be delayed. It is considered mandub for the people who washed the janazah to perform the major ablution after they have completed the act of washing the janazah.

In the matter of washing the deceased, the spouses and then the relatives, according to their closeness, are firstly entitled to the right of carrying out the washing process.

b. Shrouding



When shrouding a male, it is obligatory to cover between the knees and the stomach. To cover the remaining parts is sunnah according to one view and fard according to another one.

As for the shrouding the female, it is fard to cover the entire body.

It is considered mandub to use a white shroud, to have it nicely scented, to use more than one piece of cloth (and to use odd number of clothes) for shrouding, to make the deceased wear a shirt that covers the whole body, to have a turban wrapped, to

wrap the lower part of the body with a piece of cloth called izar, to use two piece of shrouding cloths at the most outer layer. It is considered mandub to use for the deceased women seven pieces of shrouds, four of which are used for lifafa shrouding, in place of the cloth for the turban of the men, a head scarf used for the women, to use camphor between every layers of lifafa, to shroud the deceased with nice clothes the person to be buried wearing clothes as nice as something they would wear when going to Jumu'ah prayer or nice places.

II. The ruling of the funeral prayer, its conditions, how to perform it and its Invocations

a. The Ruling and conditions of the Funeral Prayer

As the shrouding and preparation of the deceased person is a fard kifayah, so too is to perform funeral prayer. When a Muslim dies, the Muslims living in the same neighborhood of the deceased are required to take care of the deceased attend the funeral prayer. Allah the Almighty says: "And We have certainly honored the children of Adam."⁵ If nobody attends the funeral of a believing person, then all Muslims in the area are held accountable and will be sinned.

It is required for people who will perform the funeral prayer to be in the state of wudu', turn to the direction of qiblah and to cover their 'awra.

There are five mandatory acts of the funeral prayer: Intention, four takbirs, invocation for the deceased person, giving salam to one side, and making standing during the prayer.

The following acts are recommended (mandub): Lifting hands up to the shoulders for the first takbir, beginning the supplication by praising and thanking Allah and sending praises (salawat) upon the Prophet, saying the supplication silently, having the imam standing in front of the middle parts of the body of the deceased male, and in front of the shoulder alignment of other deceased persons.

b. How to Perform the Salat Janazah and its Invocations

The janazah (deceased body) is placed in front of the congregation. The imam stands in front of the middle parts of the body of the deceased if it is a male and if not, in front of the shoulder alignment.

5. al-Isra, 17: 70

When making the intention, it is not required to state the gender or the age of the deceased. The congregation also states the intention and follows the imam.

The janazah prayer is performed with four takbirs in addition to the opening takbir. For the takbirs other than the opening one, hands are not raised up to the shoulders. Between the takbirs, one says invocations for the deceased as much as he/she can. The imam gives salam aloud to one side only. The congregation also say the salam, but silently.

It is mandub to begin the janazah supplication by praising Allah and sending salawat upon the Prophet (pbuh). Invocation may be said as follows:

Alhamdulillahilladhi amaata wa ahya. Alhamdulillahilladhi yuhyi'l-mawta wa huwa 'ala kulli shay'in qadeer. Allahumma salli 'ala Muhammadin wa 'ala ali muhammadin kama sallayta wa barakta 'ala Ibrahima wa 'ala ali Ibrahima fi'l-'alamin. Innaka hamidun majid.

The best invocation in this circumstance is the following narrated by Abu Hurayra:

Allahumma innahu 'abduka wabnu 'abdika wabnu amatik. Kana yash-hadu illa ilaha illa anta wahdaka la sharika laka wa anna Muhammadan 'abduka wa rasuluk. Anta a'lamu bih.

Allahumma in kana muhsinan fazid fi ihsanih wa in kana musian fatacawaz 'an sayyiatih.

Allahumma la tahrinna ajrahu wa la taftinna ba'dah.

For a deceased woman, the following is said:

Allahumma innaha amatuka wa bintu 'abdika wa bintu amatik. Kanat tash-hadu illa ilaha illa anta wahdaka la sharika laka wa anna Muhammadan 'abduka wa rasuluk. Anta a'lamu biha.

Allahumma in kanat muhsinatan fazid fi ihsan-ih wa in kanat musiatan fatajawaz 'an sayyiatih.

Allahumma la tahrinna ajraha wa la taftinna ba'daha.

After the deceased is prepared and shrouded, and the funeral prayer is performed, it is buried. It is best not to do the burial at night unless there is a necessity.

The grave of the dead person, depending on the lifestyle he or she pursued when alive, and how

righteous of a person he or she was, may turn into a garden of Paradise or a pit from Hell.

Death is something that every person will experience, it is the inevitable will of God. It is not proper or acceptable to weep or mourn loudly in an exaggerated manner after a dead person. The relatives of the deceased are consoled and comforted, and condolences are conveyed to them.

III. Martyrdom (Shahadah) in Islam and its ruling

Martyrdom is reached by fighting in the way of Allah and dying during this struggle, it is an exalted rank. Allah has said about martyrdom in the Qur'an: **"And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive [it] not."**⁶

The Prophet (pbuh) said about martyrdom: *"Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."*⁷

Martyrdom has three different degrees (classifications);

1. *Shahid both of this world and the Hereafter (akhirah):* This type of martyrdom is regarded as the perfect or complete type of martyrdom. In fact, this is the one that we are most aware of. This type of shahid is buried as he is, without washing his body or changing his clothing. Only his extra clothing (e.g. coat etc.) are taken off. In a hadith, the Prophet has said:



6. al-Baqara, 2: 154

7. Bukhari, Jihad 6.

“Bury martyrs with their blood, they are not to be washed nor are their funeral prayers to be performed.”⁸

Those who prefer the life of the Hereafter to the life in this world and die in a war fought for the sake of Allah are considered shahids (martyrs) of this world and the akhirah. This is expressed in the following verse of the Qur'an:

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.” (an-Nisa, 4/74)

People who have been killed while defending their property, honour, life and other things, or killed unjustly, they are considered martyrs (shuhada).

2. *Shahid of the akhirah*: Those who sincerely try to convey and glorify Islam, and die while living in such a manner are considered shahids of the akhirah (the Hereafter).

Those who die during journeys of seeking knowledge, or who reside in foreign lands with the intention to carry Allah's message, who are killed by mistake, who die in accidents when trying to make halal earnings, who die in an earthquake, who drown (in water), who are killed by fire, who are killed from a poisonous animal, who die from plagues or contagious diseases, who pass away a few hours after being injured by bandits, who die not in the battle field but shortly after being injured in war, who die during jihad as a child or an adult in a state of ceremonial impurity, who pass away on a Friday night, and women who die during labour are all considered within this type of martyrdom.

A shahid of the akhirah is not treated the same as the first type of shahid in this world. They are washed, shrouded, their funeral prayer is performed and then they get buried. However, the Prophet (pbuh) asserted that this type of shahid takes the same reward as a true shahid in the Hereafter.

A person who has participated in protecting Allah's message through jihad, however is not killed, has already proved that he is ready to sacrifice his life for Allah. Thus, his degree in the sight of Allah, is also exalted.

3. *Shahid of this world*: A Muslim who participates in jihad with no intention of the sake of Allah, but rather for other gains and purposes, if he is killed by the non-believers, he is not considered a shahid of the akhirah, but only a shahid of this world. Such people are treated like regular shahids. In other words they are not washed, however their funeral prayer is performed and they are buried with their clothes.

Is it necessary to die in a war in order to be a shahid? Discuss in your class.

Abu Musa al Ash'ari narrates: *“A man came to the Prophet and asked, “O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness.” The Prophet raised his head (as the questioner was standing) and said, “He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause.”⁹*

8. Muwatta, jihad 37; Ibn Majah, janaiz 28.

9. Bukhari, Ilim, 45; Muslim, Ijarah, 149-150

F. THE 'EID (FESTIVAL) PRAYERS AND THEIR PERFORMANCE

The Eid prayers are sunnah mu'akkadah for those people who are required to perform the Jumu'ah prayer. In terms of its strength, it comes after the witr prayer. For the people other than those who are obliged to pray the Jumu'ah prayer, the performance of the 'Eid prayers is mandub.

I. The performance of the 'Eid prayers and the takbirs

The 'Eid prayer is performed in the 'eid morning, from the time of performing nawafil prayers be-



comes acceptable until the time when the sun reaches the meridian. It is performed without calling the adhan or iqamah.

In the first rak'ah of the 'eid prayer, there are six takbirs in addition to the opening one. In the second rak'ah, other than the takbir to rise from prostration, there are five takbirs. Hands are not raised for the takbirs except the opening one. Between takbirs, a small pause is made for those following the imam to say the takbir. The takbirs are said before the recitation from the Qur'an.

In case the imam forgets any takbirs: If he remembers it before the ruku' he should repeat the takbirs, then he continues with recitation and at the end he should make a prostration of forgetfulness (sajdat al-sahw). However, if he remembers (that he forgot any takbir) after the ruku', he should simply perform sajdat al-sahw at the end of the prayer.

A person who catches up the imam before he bows down to ruku' should say one takbir. However, if the imam has already commenced ruku', the person leaves the takbir and follows the imam. A person who catches up with the imam in the second cycle says all five takbirs other than the opening one. When he completes the rest of the prayer as make up, he says all six takbirs in addition to the takbir for rising from the prostration.



II. Things that are mandub during 'Eid

It is mandub to do the following during the festival:

- ❖ Being busy (with acts of worship) during the festival nights,
- ❖ Performing ghusl for the 'eid prayer,
- ❖ Putting on clean and nice clothings,
- ❖ Walking to the mosque from a route and returning from a different one,
- ❖ Eating any small sweet thing (such as a date etc) before going to the 'eid-ul fitr prayer, and delay eating something in the 'eid-ul adha until after the prayer,
- ❖ Chanting takbirs out loud on the way to the mosque,
- ❖ Praying at the mosque rather than at home,
- ❖ Delivering two khutbas like the Friday prayer, the imam sitting down at the beginning of every khutba, explaining the sadaqah al-fitr at the sermon of eid al-fitr, and the rules of sacrificing of an animal in the sermon of the seccrificial festival (eid al-adha) and delivering the sermons after performing the festival prayer,
- ❖ For those who are not required to perform the 'eid prayer it is mandub to perform the 'eid prayer,
- ❖ On 'Eid al-Adha all those who perform prayer –even kids- should say the *takbirat al-tashriq* after fifteen obligatory prayer, in other words from noon prayer of the first day of 'eid until the dawn prayer of the fourth day. These takbirs are not said after nawafil prayers or qada (make-up) prayers. If someone forgets the takbir and remembers before not much time passes, he should say the takbir when remembers. However, if one leaves the masjid or remebers after quite a while passes (since he prayed), he does not have to say it. It is mandub to remind a person or imam about the takbirs when he/she forgets. It is sufficient to say "ALLAHU AKBAR" as the takbirs. It is recommended to say

“la ilaha illallahu wallahu akbar wa lilla-hi’l-hamd” after the third takbir, however the former way is regarded nicer.

On the ‘eid day, it is makruh to perform nawafil prayers between the fajr prayer and ‘eid prayer. However, it is not makruh to perform nawafil prayers in the masjid.

G. TARAWIH PRAYER AND ITS PERFORMANCE

Tarawih is the plural of the word “tarwiha” which means “to rest/relax”. In tarawih prayer, after the completion of every four cycles, one rests for a duration of about four-cycle prayer, this is why it is called tarawih prayer.

Tarawih prayer is a nafilah mu’akkadah prayer upon every man and woman during the holy month of Ramadan.

Tarawih prayer is performed after the ‘isha and before the witr prayer. And it is twenty cycles in total. The salam can be given after every two cycles. It is sunnah to recite a juz’ (20 pages) in every tarawih prayer. Praying at home is mandub, when praying in the mosque is not possible.

H. SOME SUPEREROGATORY (NAWAFIL) PRAYERS



A believer gets closer to Allah with voluntary acts of worship. Allah says the following in a hadith qudsi: “*..My slave comes closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him;...*”¹⁰

The following are some of the primary nawafil prayers:

Tahiyat al-Masjid (Greeting the Mosque):

It is sunnah for a person to perform two cycle prayer upon entering a mosque, before he sits down. This prayer signifies an act of respect to Allah. The Prophet (pbuh) has said: “*When any one of you enters the masjid, let him pray two raka’ah before he sits!*”¹¹ a person who enters the masjid for another purpose other than to stay there, he/she does not need to perform this prayer. Also, if a person enters the masjid and sits down before offering a two-cycle prayer, he/she can stand up and still perform this prayer. This prayer should be performed if it is not a time that performing prayer is regarded haram or makruh. When any of the five daily prayers is performed, it counts as having performed the tahiyyat-ul masjid prayer too.

Duha (Forenoon or mid-morning) Prayer:

Duha prayer is a prayer ranging from two to eight cycles. It is performed between about 40-45

10. Bukhari, Riqaq, 38

11. Bukhari, Salat, 60

minutes after the sunrise and noon (when the sun is at Meridian). Performing it as eight cycles is more virtuous. A'isha (r.anha) narrates: *"I saw the Prophet one time praying the duha prayer. Upon this, I continued to pray it always."*¹²

Tahajjud prayer (Qiyam al-lail) – Night prayer:

This prayer is performed after the night prayer. It is performed by waking up in the middle of the night and ranges from two to eight cycles. Salam is given at the end of every two cycles. It is better to perform it in the last third of the night. The Prophet (pbuh) said: *"If a man awakens his wife at night, and then both offer two rak'ahs together, they will be recorded among those who mention the name of Allah much.."*¹³

Salat al-Kusuf (Prayer performed at Solar Eclipse):

This is the prayer performed when a solar eclipse happens. It is a sunnah ghayr mu'akkada prayer. It is performed at any time –when performing nafilah is not prohibited- until the sun is at its Meridian (noon).

Kusuf prayer is performed with an extra qiyam and ruku' in each rak'ah. Once the imam recites the Fatihah and a surah he bows down for ruku', then he rises from ruku' and then recites the Fatihah and a surah again, then he does ruku' again, rises and goes down to perform two prostrations. The same is done in the second cycle as well.

It is mandub to pray it in the mosque, make the recitation silently, recite long passages in both qiyams, pray as a congregation, and if the eclipse ends; completing the prayer like it is a usual nafilah prayer.

Salat al-Khusuf (Prayer performed at Lunar Eclipse) :

It is mandub to perform a prayer when a lunar eclipse occurs. It is performed identical to other nawafil prayers (two cycles). Recitation is done aloud. It is makruh to perform it in the mosque, and mandub to pray it at home. It is mandub to repeat



this prayer until the eclipse ends, or disappears, or until the time of dawn.

Salat Tawba (Repentance Prayer):

When a person sins, he should repent and ask for forgiveness. It is mandub to perform ablution and pray two rak'ah for forgiveness. The Prophet said: *"There is no one who commits a sin, goes and performs ablution and then prays two rak'ah after which they seek Allah's forgiveness except that Allah forgives them"*.¹⁴

Salat al-Istikhara:

This is a two-cycle prayer performed before going to bed, in order to seek Allah's guidance and to ask Him to help making a decision. Istikhara is performed when one is not sure whether a decision will be good or bad. Following the istikhara, the person follows his heart's intuitions. Jabir b. Abdullah said: *"The Prophet (pbuh) taught us the istikhara as he teaches us a surah (chapter) from the Qur'an..."*¹⁵

Salat Hajah (Prayer for Needs): This prayer is performed when a person seeks help from Allah regarding a matter or asks for a certain thing from the Almighty. The Prophet (pbuh) said: *"Whoever has a need with Allah, or with any human being, then let them perform ritual ablution well and then pray two cycles of prayer. After that, let them praise Allah and send blessings on the Prophet (Allah bless him and give him peace). After this, let them read the hajjah supplication..."*¹⁶

12. Bukhari, Muslim

13. Abu Dawud, Salat 307

14. Ibn Maja, Salat 193

15. Buhari, Teheccud, 28

16. Tirmizi, Salat 348



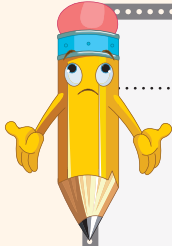
EVALUATION ACTIVITIES

1. Tell the names and the number of cycles for each of the daily prayers.
2. What are the times in which praying is makruh or haram? Which prayers may and may not be performed at these times?
3. What are the supplications to be recited during the position of qunut, during position of tashahhud and in funeral prayer. Memorize them.
4. What is witr prayer and when is it performed?
5. What is the difference between voluntary and necessary times of prayers?
6. What does khutba mean? When is it delivered? What are the conditions of khutba?
7. What are our final religious and humane obligations towards someone who passes away? List them.
8. Who is regarded as a shahid? How many types of shahid are there?
9. Describe the performance of the 'Eid prayer.
10. What is the takbir al-tashriq?
11. Tell what the ruling of the tarawih prayer is and describe how it is performed.



MATCH THE FOLLOWING

| | | |
|---|--------------------|---|
| 1 | Salah raghiba | The prayer which is performed when a solar eclipse occurs. |
| 2 | Salah hajah | The prayer performed about 45 minutes after the sun rises. |
| 3 | Tahiyyat al-Masjid | The prayer performed to ask from Allah about a certain thing. |
| 4 | Salah duha | Beginning of the fajr time. |
| 5 | Salah kusuf | Prayer performed after entering a masjid. |
| 6 | Fajr al-Sadiq | Two cycle prayer performed at fajr time. |

**TRUE-FALSE QUESTIONS**

1. () Jumu'ah prayer is fard for every Muslim who has reached puberty.
2. () The strongest mu'akkad sunnah is the witr prayer.
3. () The prayer asking for rain is a nafilah mu'akkadah.
4. () Tarawih prayer consists of 8 cycles and it is a sunnah mu'akkadah.
5. () The time for noon (dhur) prayer continues until the length of the shadows of the objects become double the size of height of the object.
6. () Whoever does not pray during the voluntary period must pray the prayer during the necessary period.
7. () Whoever has no impediment and delays the prayer to its necessary time will commit a sin.
8. () When the iqama is called for the prayer, it is fine to start praying a nafilah prayer.
9. () The time for tarawih prayer is after 'isha prayer up until the fajr prayer.
10. () When a person is rising during prayer, he must do so without placing his hands on the floor as support.
11. () Recitation is not made openly during 'isha prayer.
12. () When giving salam at the end of the prayer, if there is nobody on the left side, we do not turn our head to the left to give salam.
13. () Praying the Jumu'ah prayer is done with the permission of the state leader.
14. () For the Jumu'ah prayer to be valid, there has to be at least twelve men listening to the khutba.
15. () The Friday khutba must be in Arabic.



MULTIPLE CHOICE QUESTIONS

1. Which of the following is not a sunnah mu'akkadah prayer?
 - A) 'Eid-ul fitr prayer
 - B) Tahajjud prayer
 - C) Kusuf prayer
 - D) (Asking for rain) prayer
2. When does the necessary time for noon prayer end?
 - A) Sunset
 - B) Shadows becoming half the size of their objects
 - C) 'Asr prayer
 - D) Shadows becoming twice the size of their objects
3. Which of the following marks the beginning of the voluntary time for 'isha prayer?
 - A) Sun at Meridian
 - B) Fajr al-sadiq
 - C) disappearance of red twilight
 - D) Sunset
4. It is not a sin for a person to delay his prayer to the necessary time, if he has a valid excuse. Which of the following is not a valid excuse?
 - A) New convert to Islam
 - B) Sleeping
 - C) Forgetting without notice
 - D) Trying to make a living
5. At certain times it is not acceptable to perform nawafil prayers. Which of the following is not such a time?
 - A) Rising of the sun
 - B) During Friday khutba
 - C) Tarawih after witr
 - D) When there is little time for the fard prayer
6. In which prayer are the suplications of qunut recited?
 - A) Fajr prayer
 - B) Tawba prayer
 - C) Istikhara prayer
 - D) Tahajjud prayer



MULTIPLE CHOICE QUESTIONS

7. Which of the following is incorrect?
 - A) At the start of the prayer, hands are raised up to shoulders
 - B) The congregation does not say “samī‘allahu liman hamidah”
 - C) The imam says the basmala aloud before the Fatihah
 - D) The arms should be separated from the body during prostration
8. Which of the following is not a condition of wujub for Jumu'ah prayer?
 - A) Regency
 - B) Male
 - C) Free
 - D) Muqim
9. There are requirements for the Jumu'ah prayer to be valid. Which of the following is not one of them?
 - A) Two khutbas
 - B) Praying it in the city
 - C) Praying at a mosque
 - D) Being in one's hometown
10. Which of the following is not a condition of the funeral prayer (salat janazah)?
 - A) Supplication for the dead person
 - B) Salawat
 - C) Intention
 - D) Giving salam to one side
11. Which of the following is correct about funeral prayer?
 - A) If the deceased person is female, the imam stands at her shoulder's alignment
 - B) When making the intention, the gender of the body is stated
 - C) It is performed with four takbirs
 - D) There is no need for wudu' to perform this prayer
12. Which of the following is considered a shahid of this world (hukmi shahid) and is buried with his clothes without being washed?
 - A) Dying during journey for knowledge
 - B) Hypocrites who die during war
 - C) Those who are killed by mistake
 - D) Who die from a contagious illness



CHAPTER 7

OTHER MATTERS CONCERNING PRAYER

CONTENTS

- A. SHORTENING THE PRAYERS (QASR AL-SALAH)
- B. COMBINING THE PRAYERS (JAM')
- C. MAKING UP (QADA) THE MISSED PRAYERS
- D. IMAMATE AND CONGREGATION
- E. ADHAN AND IQAMAH
- F. THE PROSTRATIONS OF FORGETFULNESS AND RECITATION



PREPARATORY WORKS

1. What type of easiness are provided in respect to our prayers when we are travelling by bus, when we are ill or under other similar circumstances? Research.
2. Can a Muslim intentionally postpone his/her prayer to a time after its normal period? Argue.
3. Find out the verses and sayings of the Prophet related to the importance and the construction of mosques and masjids.
4. Make a research about the connection between the recitation of adhans continuously for 24 hours of the day and the shape of our world.
5. What is the meaning of prostration? Who is the prostration made to?

A. SHORTENING THE PRAYERS (QASR AL-SALAH)

I. Prayers that are performed by shortening them

Performing a prayer by shortening it means praying a four-cycle obligatory prayer in two cycles. The maghrib (evening) and fajr (dawn) prayers can not be shortened.

Performing a prayer by shortening it is considered to be a strengthened (muakkad) sunnah.

When someone who is on a journey sets out for a journey at the voluntary or necessary time of the salat or when he/she leaves his/her prayer to make it up later - even if he/she makes it up after coming back from the journey- it is considered sunnah for him/her to perform his/her prayer by shortening it.

II. The Conditions Of Performing the Prayers By Shortening Them

The conditions to perform the prayers by shortening them while on a journey are:

- The journey should be made in one trip,
- The journey should be for some mubah purpose,
- The way distance of the journey should be about 46 miles (about 70 km.),
- To have the intention of travelling this distance from the very start,
- To have started the journey.

The journey of the person living in the city starts when he passes residential neighborhoods and adj gardens. But if the residential area has no

gardens surrounding it, the journey will then be considered to have started after passing the residential area. For those who live in deserts, their journey will be considered to have started when they pass the houses-tents of the community with whom they live.

III. The End of Performing the Prayers by Shortening Them

Under the following circumstances the permission to shorten them ends:

- When the person enters their hometown (the city where they reside),
- For a man to enter the place where his wife, with whom he has consummated his marriage, resides,
- For the person to enter a city where he/she have previously stayed for more than four days,
- Having the intention of staying in a place for exactly four days.

If someone is on a journey but is unsure of when he/she will return home, he/she may continue performing his/her prayers by shortening them no matter how long his/her journey lasts.

It is considered makruh for the resident (someone who is not on a journey) to follow a traveller imam or for the traveller to follow a resident imam in prayer. If a traveller performs his/her salat following a resident imam, he/she has to perform his/her salat completely (without shortening it) just as the residents do.



B. COMBINING THE PRAYERS (JAM')

It is considered a concession (rukhsah) to perform the prayers that have common time period (such as the noon and late afternoon prayers or evening and night prayers) by shortening them when making a journey on land, not on a sea journey.

There are six reasons for performing the prayers by joining them: Being in Arafat, being in Muzdalifah, being on a journey, rain, being surrounded by mud while in the dark, losing etc.

It is considered permissible for the traveller who takes a rest sometime after the sun passes the Meridian and intends to take the next rest after sunset to combine the zuhr and asr prayers (as in to perform both the prayers in the time of the zuhr prayer - *jam' at-taqdim*). But if the traveler has the intention of taking their next break before the color of sun turns into yellow, he/she needs to postpone performing the asr prayer to its voluntary time instead of combining two prayers. If he/she intends on giving a break after the sun turns into yellow, he/she may combine the asr prayer with the zuhr prayer and perform them either during the time

of noon prayer by the way of *jam' at-taqdim*, or during the time of the asr prayer by the way of *jam' at-takhir*. The former way is more suitable. If the sun has moved towards the west when the person is on his/h journey, the person who intends on giving a break at the time or before the time the sun turns into yellow postpones performing the zuhr and asr prayers together during the time of asr prayer (*jam' at-takhir*.) If he/she intends to give a break after the sun sets, he/she performs each of the prayers in their own time, as in he/she performs the noon prayer in the first waqt and then the asr in the second waqt. This is called *jam' al-suri*.

The person who does not know when he/she will give a break and the ill person also combine (*jam'*) their prayers in this way.

The maghrib and isha prayers can also be combined in this way. In this situation, the rising of the sun will be compared to the setting of the sun. Also the last two thirds of the night will be compared to the yellowing of the sun. The period before both of these is considered like the period before the sun turns into yellow.

C. MAKING UP (QADA) THE MISSED PRAYERS

I. The Sin of Not Performing the Prayers on Time

One of the most important matters concerning the salat is that they should be prayed in their specific times. It is stated in the Qur'an: **"...surely the prayer is a timed prescription for the believers."** (al-Nisa, 4: 103)

The question **"Which deed is the most virtuous?"** was asked to the Prophet-peace be upon him-, to this He replied: **"The prayer that is performed on time."**¹

There will be no barrier left between associating partners to Allah or denying Him and the person who leaves performing the prayer on time. In other words such people's faith will be in dan-



ger. Allah's Messenger (pbuh) stated, " *What lies between a man and infidelity is the abandonment of prayer.*"² The person who can not perform a prayer on time due to forgetfulness the salat or being un-

1. Bukhari, Mawakitu's-salat, 5

2. Muslim, iman 134; Abu Dawud, sunnah.

able to wake up in time should make the missed prayer up as soon as possible.

The Muslim who has reached puberty must always perform his/her prayers on time. To perform a prayer in its specific time is called **ada**, while performing a prayer not on its own time but making it up at a later time is called **qada**. The prayer will also be considered as performed when it is performed as a qada prayer. However, it is considered a great sin to knowingly and without a valid excuse delaying a prayer to a time after its specific time and it is needed to ask Allah the Almighty for His forgiveness for this wrong deed.

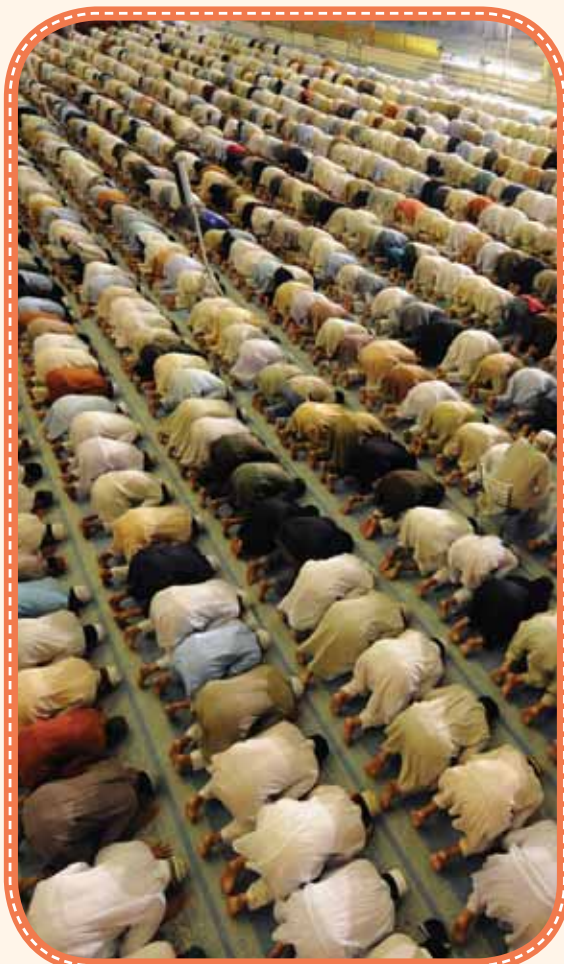
II. Rulings Related to the Salat al-Qada

The person who has not performed their prayer due to either forgetting and sleeping or even if there is no excuse must make this prayer up.

One should take into consideration the state in which the prayer was missed. In other words if a prayer can not be performed during a journey, it should be made up in the way that it is supposed to be performed during the journey no matter when it is made up (during or after the journey). The prayer that has been left to qada while the person is in a state of residence, the qada prayer should be performed just as it would be when a person is in a state of residence, no matter where it is performed.

In performing the qada prayers, if there are less than five prayers left to the qada, it is required to observe the order of the prayers. This order should be observed between the prayers that are performed in their specific times and qada prayer times, and also between the qada prayers themselves.

D. IMAMATE AND CONGREGATION



“Jamaah (congregation)” means “the person or people who follow an imam while performing a prayer.” One person is enough to constitute a jamaah. There is no limit for the maximum number of people that can be in a jamaah.

As for the word “Imam”, although it can mean a captain or a leader, it also means the person whom the jamaah follows while performing the prayer in regards to matters concerning prayer.

I. The Merit and the Rule About Performing the Prayer in Jamaah

Our religion has given great importance to praying with jamaah. Performing in congregation is accepted as a condition for the validity of the Friday prayer. Performing in a congregation is sunnah for the fard ayn, fard kifayah, eid, solar eclipse and the prayer for asking rain from Allah. It is mandub for the tarawih prayer. It is very important for a Muslim to attend the congregation in the mosque. Because in a hadith, the Prophet (pbuh) clearly expresses that the people whose hearts are connected to the mosque are one of the seven groups of people who will be blessed with the divine shelter/shadow in the horrific circumstances of the Judgement Day when there will be no other shadows.

According to what was related by Abu Said Al-Hudri (r.anh), The Prophet (pbuh) stated: *"When you see a man who has made it a habit to continually pray in masjids, witness that he is a true believing Muslim."*³

Those who perform their prayers in jamaah gain more spiritual rewards (*thawab*) than those who perform them individually. In this regard our Beloved Prophet gives us the following good news: *"The spiritual rewards of the prayer of a person who performs it in congregation is twenty seven times more than the person who performs it individually."*⁴

The merits of jamaah will be gained when one reaches and performs a full cycle together with the imam. And catching up a full cycle is realized when one catches up to the imam before he straightens up from the ruqu position of a cycle.

II. Imamate and the Qualifications Required to be an Imam

Our Prophet Muhammad (pbuh), and after Him the Khulafa al-Rashidun (the four rightly guided caliphs) carried out the duties of the imamate.

For the validity of the duty of imamate, the following conditions are required for the imam:



In the early periods of Islam, it was made sure that those who served as an imam had great knowledge of religion and that their lives were in accordance with the principles of religion.

must be a man, a Muslim, able-minded, and adult. He must also be physically able to carry out all the essential acts of the prayer. Someone who catches up the cogregation later on cannot be the imam. Imam must possess enough knowledge about matters related to the legal aspect of prayer and rules concerning recitation of the Qur'an.

The imamate of a blind person and the person who follows a different school of Islamic law is ac-

cepted as valid. In matters related to the validity of the prayer, the imam's madhhab will be taken into consideration. In topics related to the conditions required for the validity of following an imam, the madhhab of the people in the congregation following the imam will be taken into consideration.

There are three conditions required for the validity of following the imam in prayer: 1) To intend to follow the imam in prayer, 2) the type of the prayer and the time of the prayer should comply with the type and time of imam's prayer, 3) those who are in the congregation should follow the imam about the beginning takbir and saying salam at the end of prayer.

The imam must intend to carry out the duties of the imamate in Friday prayer, prayers that are combined, the prayers performed in times of fear and in prayers that he appoints someone else in his place.

The person who is most qualified for being an imam is the head of state or someone who is assigned by him. After them the most qualified and deserving people respectively are; the regular imam of the mosque, the owner of the house, the person who has more knowledge in Islamic law, the person who has more knowledge in the sayings of the Prophet, the person who knows the Qur'an better, the person is more observant a-bout the acts of worship, the person who has been a Muslim for more years, the person who is from the tribe of Quraish, the person who has a known ancestry, the person who is good in character, the person whose appearance and clothing is pleasant.

While praying with the congregation the imamate of a sinner (*fasiq*), a bedouin, a person who leaks urine, a person who has not undergone the circumcision are all considered as reproachable (*makruh*). It is *makruh* for a person whose testicles have been removed, a man who looks like woman, someone who was born out of wedlock and a slave to be appointed as a regular imam to a mosque.



DISCUSS

Discuss in your class why being memorized the entire Qur'an is not one of the conditions required to be an imam.

3. Tirmidhi, Iman 8; Ibni Majah, Masajid 19
4. Bukhari, Adhan 30; Muslim, Masajid 42

III. Rules Related to Performing Prayers in Congregation

It is considered mandub for a congregation constituted from one man only to stand on imam's right side and a little behind him. If two or more people are following the imam it is considered mandub for them to stand behind the imam. And if there are women in the congregation, they need to form a row behind the entire congregation.

Unless there is a necessity, it is considered makruh for the congregation to perform the prayer in front of the imam. And it is also for a man to pray amongst women and for a woman to pray amongst men.

It is permissible for a person to hurry without running in order to catch up the congregation, to bring children who will not cause unnecessary distraction

to the jamaah, for women and for young girls who will not attract men's attention to participate in the jamaah and funeral prayers if their participation will not cause mischief among the congregation. It is also permissible to come a small stream, road or crops between the imam and the congregation. It is permissible for those who follow the imam to be situated somewhere above the imam (except the Fridayprayer) and to use a microphone while praying.

IV. The Ruling About the People Praying Behind an Imam

Those who perform their prayers by following an imam are called "**muqtadi**" or "mu'tamm". The mukta-di can be separated into two groups:

1. **Mudrik**: are those who have reached the beginning of the prayer and performed all cycles of the prayer together with the imam. Those who state their intention to perform the prayer and then say the initial takbir and bow down for the ruqu before the imam straightens up from the first ruqu

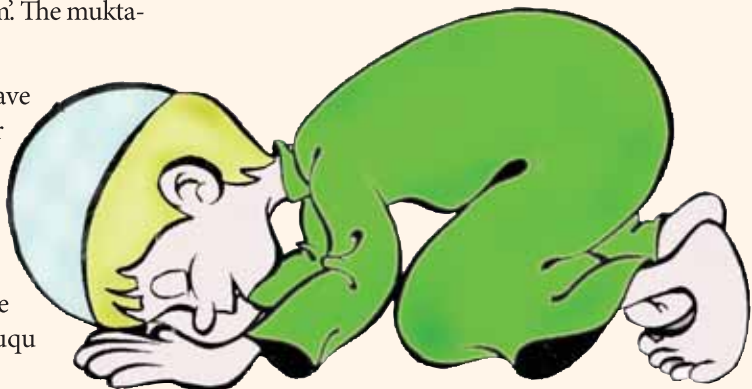
are also considered to have caught up to the entire cycles of the prayer.

2. **Masbuq**: are those who start to follow the imam sometime after the imam completes the ruqu of the first cycle. The masbuq should stand up and make up the cycles he/she has missed after the imam says the salam at the end of the prayer. If someone catches up the imam when he sits at the end of the second cycle of a four or two-cycle prayer, or if someone catches up a section that is less than one cycle (for example if he catches up the final sitting), he/she stands up by saying a takbir after the imam gives the salam.

When the masbuq stands up, in terms of recitation he makes up the cycles he/she missed, and in terms of action he adds the missed cycles upon the cycles he has performed together with the imam. According to this, in terms of the recitation the masbuq performs the cycles that he could not pray with the imam as the first cycles of his prayer., while he/she regards the cycles he has prayed with the imam to be like the last cycles of his prayer. On the other hand in terms of action he/she will consider the sections he prayed with the imam as his first cycles, and the sections that he performed after the imam as the last cycles of his prayer.

V. Cutting The Prayer Short in Order to Participate the Congregation

It is haram for anyone to start the prayer after the appointed imam of the masjid starts the recitation of the iqamah (actual call for the prayer). If the iqamah is recited for the appointed imam of the masjid after the person has started to perform a prayer, there are two possibilities. If there is a possibility to miss a cycle of the prayer with the congregation while trying to complete his prayer, he/she should end his/her prayer and join the congregation. But if the person is confident about catching up the congregation before they complete a cycle, then he/she completes his/her prayer and then join the congregation.



E. ADHAN AND IQAMAH

I. The Rulings Related to Adhan and Iqamah

The term adhan which started to be used in the first year of the Hijrah literally means to announce, to proclaim, and to inform. In Islamic legal terminology adhan means the statements that are recited in a specific way, at certain and specified times before the obligatory prayers.



In every religion there are certain words, instruments, or sounds to inform their followers about the times of worship and to call them to perform the acts of worship. The trumpet is peculiar to the Jews; the gong is peculiar to Christians; and the adhan is peculiar to Muslims.

The adhan is the symbol of the presence of Islam in a country. This is why the adhan is recited in Arabic throughout the world. With the adhan, the community is informed of the times of prayer. And the valuable and great principles of the religion of Islam are announced to the world. The adhan which is recited before every obligatory prayer is a means to remind people Allah's name every second throughout the world.

The adhan is established with the Qur'an, sunnah and consensus of the Muslim scholars. It is stated in the following verse:

"When you call for prayer..."⁵

Our Prophet stated: *"If three people are gathered together and they do not recite the adhan and if they do not pray together as a congregation, the satan will definitely overtake them."*⁶

Muslim scholars see it as a big problem if the adhan and iqamah, which are considered to be the most important symbols of Islam, are completely abandoned by the community of a region.

The person who reads the adhan is called the Muadhdhin.

5. al-Maidah, 5: 58

6. Nayl al-Awtar, II, 31

II. The Words of the Adhan

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

All the words of the adhan except the last sentence are repeated. The muadhdhin first says the words "Allahu akbar" twice. After this he lowers the tone of his voice and says "ashhadu 'an la 'ilaha 'illa'llah, 'ashhadu 'an la 'ilaha 'illa'llah, ashhadu 'anna Muh'ammadan ras'ulu'l Allah, ashhadu 'anna Muh'ammadan ras'ulu'l Allah". After this he raises his voice and repeats the same statements. After this he says "hayya ala's-salah, hayya ala's-salah, hayya ala'l-falah, hayya ala'l-falah". When the adhan for the dawn prayer is recited, after these sentences, the following statements are recited two times; "as-salatu khayrun mina'n-nawm". And at the end of the adhan muadhdhin says "Allahu akbar, Allahu akbar, la ilahe illallah".

In the iqamah, all of the above mentioned statements other than "Allahu akbar" are said only once. After the words "Hayya ala'l-Falah", the sentence (قَدْ قَامَتِ الصَّلَاةُ) "Qad qamat as-Salah" will be recited once.

In the recitation of the sentences of the adhan, when stopped at the end of the sentences, the last vowels are not pronounced, while in the recitation of the iqamah the last vowels are pronounced when stopped at the end of the sentences..

The iqamah is recited for all fard prayers even if they are make up prayers. The iqamah is stronger than the adhan. The conditions required for the person who calls the adhan are also required for the person who recites the iqamah. The only additional condition in the case of iqamah is that the person who recites iqamah should be in the state of minor ablution, whereas the state of wudu is considered mustahab for the caller of adhan.

If the sentences of the adhan are recited only once, it becomes invalid similarly recitation of the sentences of iqamah are twice makes the iqamah invalid.

III. Matters To Be Taken Into Account When Reciting Adhan and Iqamah

The adhan, whether it is recited during a journey or during the state of residence, is considered sunnah muakkadah under the following conditions: if it is recited for a congregation, if there are other people to call for the prayer, if the intended prayer is not superegatory but an obligatory one, if a certain time of the prayer can be found, if the time is not the necessary but the voluntary period of time.

It is considered mandub to recite the adhan for those who perform their prayers on their own during a journey. It is also mandub to recite the adhan when they are on a journey and the congregation is not waiting for anyone else to come and join the prayer.

It is makruh to recite the adhan when a person is praying on their own on a sea journey, for a ready jamaah who is not waiting for anyone else, for the make up prayers, for the prayer performed during its necessary time period, for the funeral and the nafilah prayer.

In order for the recitation of the muadhdhin to be considered as valid, the muadhdhin must be a Muslim, male, able minded and it was the time of the prayer. It is considered mandub for the muadhdhin to be in the state of wudu, have a loud voice, to be on a high place, to be facing towards the qiblah and to be standing.

IV. Matters To Be Taken Into Account by the Listeners While The Adhan Is Being Recited

It is considered mustahab for the people who hear the adhan to stop everything they are doing,

to cease speaking, and to respond to it by going to perform the prayer. In fact, it is better for even a person who is reading the Qur'an to cease doing so and listen to the adhan. In relation to this topic, our Prophet (pbuh) stated the following: *"When you hear the adhan, repeat what is being said (by saying everything that the muadhdhin says). Then say peace and blessings (salawat) upon me. Whomever repeats exactly what the muadhdhin says except the words Hayya alas-salah, he will enter Jannah. For the words Hayya-alas-salah, say the words La hawla wa la kuwwata illah billah."*

After the adhan is finished and saying peace and blessings upon our Prophet, the supplication of wasila should be recited. Because Rasulullah stated: *"When you hear the Muadhdhin, repeat what he says word for word, then invoke Allah's Blessings and Peace upon me, for whoever invokes Allah's Blessing and Peace upon me (once), Allah will send His Blessings and Peace tenfold upon them. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Paradise that is granted to only one of Allah's servants, and I hope I will be this one. Whoever asks Allah to grant me Al-Wasilah, they will deserve my Shafa'ah (intercession)."*⁷

The way of reciting the invocation of the Adhan:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ
وَالصَّلٰوةُ الْقَائِمَةُ اَتِ مُحَمَّدًا الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالْدَّرَجَةَ الرَّفِيْعَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ
وَ اَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

"O ALLAH, Lord of this most perfect call, and of the Prayer that is about to be established, grant to Muhammad the favor of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him. [verily You do not neglect promises]."

7. Muslim, Salat, 11

F. THE PROSTRATION OF FORGETFULNESS AND RECITATION

I. Prostration of Forgetfulness (Sajdat al-Sahw)



The word *sahw* means to forget, to make a mistake, to fall into heedlessness. The "sajdat al-sahw" is needed to be performed when one or more muakkad sunnahs or when two or more minor sunnahs are not fully performed in prayer. If it is the case of deficient performance, sajdat al-sahw is performed before saying the salam. If the mistake in question is made by adding something to the prayer or making a mistake together with leaving an act out, then the prostration should be performed after the salam.

There are eight muakkad sunnahs in prayer: To recite a surah, to pay attention to whether the prayer requires out loud recitation or quiet recitation, to say two or more takbirs in addition to the opening takbir, to say two or more "semiallahu liman hamidah", to recite the first tashaddud, to sit for the recitation of the first tashahhud, the second tashaddud.

How is the sajdat al-sahw performed?

There are two types of *sajdat al-sahw*; the one performed before saying the salam (*qabli*) and the one performed after the salam (*ba'di*). While in prayer, it is required to perform *sajdat al-sahw* after saying the salam when an action is added to the prayer whether it is something related to the prayer or not. However it should be remembered that if the action added to the prayer is something not related to the prayer, it must not be too much, because if it is too much, the prayer becomes invalid.

One who is in doubt whether or not he/she has performed an essential part of the prayer should accept that he/she has not fulfilled that act and perform a sajdat al-sahw after saying the salam. This

is for the person who does not continuously repeat this type of situation. But if this happens frequently the person will take this into account and he/she does not do the act he/she is in doubt, he/she should make the prostration of forgetfulness after saying the salam.

The sajdat al-sahw is required to be performed by the following eleven people:

1. The person who is in doubt of whether or not he/she has said the salam,
2. The person who is in doubt about whether or not he/she has made the sajdat al-sahw before saying the salam,
3. The person who is in doubt about whether or not he/she has made one prostration or two prostrations,
4. A person who recites something in the last two cycles of a four-cycle prayer or the third cycle of the maghrib prayer,
5. The person who passes from one chapter of the Qur'an to the other,
6. The person who involuntarily vomits, in a clean manner, while in prayer,
7. The person who makes the recitation out aloud in a prayer where the recitation is done quietly or vice versa. The limit of this is recitation of something equal to a verse from the chapter al-Fatiha or another chapter.
8. The person who repeats the recitation in accordance with the sunnah - in terms of being aloud or quiet,
9. Recitation with a tone that only the person who recites can hear it, in a prayer that is supposed to be recited out loud, or in a prayer that is supposed to be in a quiet manner, reciting out loud so that the next person in the row can hear the recitation,
10. Doing a minor action in prayer such as looking around,
11. When the imam moves someone from the congregation to his right side.

There are five obligatory acts of the sajdat al-sahw which is performed after giving the salam:

Intention, the first prostration, the second prostration, sitting between the two prostrations, and giving salam. To say takbir and recite tashaddud are sunnahs. For the *sajdat al-sahw* that is made before the salam, except the intention and salam, it is just like the prostration of forgetfulness performed after salam.

It is considered haram to draw the *sujud* that is meant to be performed after the salam forth and perform it before salam; and it is *makruh* to delay the prostration that is required to be performed before salam to after the salam. In both situations the prayer will not be nullified.

For those who catch up to the congregation a bit late, if they catch up with one cycle of the *salat*, they make the prostration of *sahw* before the salam with the imam. For the prostration of *sahw* that is made after salam, they make it after giving the salam, if they do it before giving the salam, their prayer will be nullified. In the case that they can not catch up to a cycle with the imam, if they make the prostration before the salam together with the imam the *salat* will be nullified.

If a person makes a mistake while he/she is following an imam in prayer, he/she will not perform the *sajdat al-sahw* before or after the *sujud*. However he/she will have to make a *sajdat al-sahw* if he/she makes a mistake while making up the cycles he/she has not performed together with the imam.

In the case that the *sajdat al-sahw* is made due to missing one of the meritorious acts (*fadilah*) or minor sunnahs of the prayer, the prayer becomes invalid (*batil*).

The *salat* will not be nullified even if the prostration which is supposed to be performed after the salam is intentionally neglected. It can be performed when it is remembered even if a long time has passed.

The *salat* will be nullified if the prostration is neglected which is required because of neglecting the three sunnahs and which is supposed to be performed before the salam if a long time has passed or if the person leaves the mosque. The prayer will not be nullified if a *sajdat al-sahw* which is required for neglecting two of the minor sunnahs is not performed.

The prayer of those who intentionally does not carry out one of the essential acts (*rukns*) of prayer will be nullified. The prayer of those who mistakenly leave out a *rukun* will be nullified, if a long time

passes. It will not be nullified if the person makes up for this essential act.

II. *Sajdat at-Tilawah*

The term *tilawah* means recitation. The term *ghraze "sajdat at-tilawah"* means "prostration of recitation." As a term, *sajdat at-tilawah* means the prostration which should be carried out by those believers who recite or hear one of the eleven verses of prostration in the *Qur'an*. It is a sunnah to perform this type of prostration.

The *sajdat at-tilawah* is carried out in the form of one prostration without the opening takbir and the salam. The *sajdat at-tilawah* is carried out by the person who recites and by those who listen to the recitation of one the verses of prostration.

The listeners perform the prostration under the following conditions:

- If the listener has listened to the recitation with the intention to learn the *Qur'an* from the person who recites the verses of prostration,
- If the person who is reciting has the qualifications to act as an imam,
- If the person reciting has fulfilled the conditions of the prayer,
- If the person reciting is not reciting the *Qur'an* in order to announce it to the people,

It is considered *makruh* if someone does not perform the prostration even when it was a time that is allowed to make a prostration. It is also *makruh* to recite only the verses of prostration and to intentionally recite these verse in the obligatory prayer.

It is considered *mandub* for the imam to recite the verses of prostration out aloud in the prayers the recitation of which is quiet, to recite the verses of prostration before the *ruqu* even if it is from another chapter of the *Qur'an*.

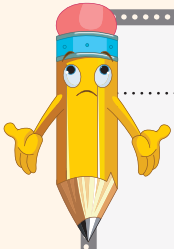
Those who recite the verses of prostration will perform the prostration every time they repeat the *sujud ayah*. However people who are occupied with the learning and teaching of the *Qur'an* do not have to repeat them.

It is considered *makruh* to make the *sajdah* with the reason of receiving good news or due to a fearful incident such as an earthquake etc; however it is recommended to perform prayer under such situations.



EVALUATION ACTIVITIES

1. What do the terms journey and traveller mean? Say what you know about this topic.
2. What kind of facilities are provided by religion in the states of journey and illnesses?
3. In which way do the ill people perform their prayers? Explain.
4. What does ada and qada mean?
5. Why is not performing a prayer in its proper time considered to be a great sin?
6. What should a person whose prayer has been left to qada do?
7. Think of the benefits of praying in congregation in terms of religious, moral, cultural and social aspects.
8. Who can be called an imam? State the merits and qualifications of an imam.
9. Who can be called a muadhdhin? Research the importance and virtues of being a muadhdhin.
10. Who may not join in the salat that is prayed with the jamaah?
11. Explain the lexical and terminological meanings of the terms iktida, muktadi, mun-farid, mudriq, masbuq and lahiq?
12. In which situations does one follow and does not follow an imam? State them.
13. Specify the suplications and verses that are recited at the end of prayers?
14. What does sajdat al-sahw amean? In what situations and when is it performed?
15. How is the Sajdat at-Tilawah performed? Specify what its rulings are.

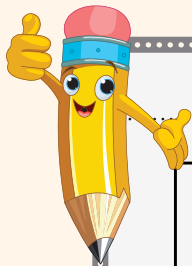
**TRUE-FALSE QUESTIONS**

1. () Praying the salat by shortening them is accepted sunnah muakkadah.
2. () A person does not get the right to pray the salat by shortening it when he enters the place where his wife with whom he has consummated marriage is located.
3. () It is permitted for a person who is not travelling to follow in prayer a travelling imam and for a traveller to follow in prayer a imam who is not travelling.
4. () If someone is on a journey and does not know when he/she will return home, it does not matter how long the journey will last, he/she can perform his/her prayers by shortening them.
5. () To perform the prayers that have joint waqts (as in the zuhr-asr prayer and the maghrib-isha prayers) by shortening them not on a sea journey but on a journey on land is a concession (rukhsah).
6. () It is considered permissible for the traveller who takes a rest sometime after the sun passes the Meridian and intends to take the next rest after sunset to combine the zuhr and asr prayers (as in to perform both the prayers in the time of the zuhr prayer - jam' at-taqdim).
7. () One does not need to take into consideration the state in which a prayer was missed when making it up.
8. () It is required for an imam to make his intention to act as an imam in the Friday prayers, prayers that are performed by combining, prayer performed in times of fear and prayers to which he has appointed someone to serve as the imam in place of him.
9. () When praying in congregation it is not permissible to pray behind a sinner.
10. () It is considered sunnah to rush in order to try and catch up with the congregation.
11. () The sajdat al-sahw is needed to be performed when one or more sunnah muakkadahs have been neglected or when two or more minor sunnahs have been neglected.



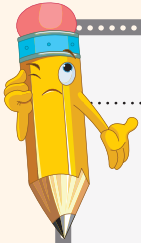
WRITE THE APPROPRIATE RULES FOR EACH SITUATION

| | |
|---|---------------|
| Being in state of wudu while calling the adhan | |
| Using a microphone during the performance of a prayer | |
| A person who has not done the circumcision (Sunnah) read the adhan | Makruh |
| To start the prayer after the iqamah has been recited | |
| To Call the adhan for the nafilah prayers | |
| Doing the prostration of forgetfulness which has to be done after the salam | |
| Intentionally reciting a prostration verse in an obligatory prayer | |



WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|-----------|
| I | A | D | H | A | N | M | U | J | A | Y | R | QASR |
| M | M | B | D | I | T | M | U | K | X | L | F | MUQIM |
| A | A | Q | C | H | I | U | Y | D | U | B | I | SAFARI |
| M | S | A | D | T | L | A | M | W | R | C | G | ADA |
| S | B | D | L | Y | A | D | U | Y | I | I | X | QADA |
| A | U | A | F | E | W | H | K | I | Q | O | Q | MUADHDHIN |
| H | Q | T | K | O | A | D | T | M | A | V | J | IMAM |
| W | E | Q | T | F | H | H | A | U | M | G | A | JAMAAH |
| C | J | A | A | D | A | I | D | Q | A | G | M | MUKTADI |
| L | J | S | Y | R | V | N | I | I | H | O | A | MUDRIQ |
| O | J | R | T | N | K | M | J | M | N | J | A | MASBUQ |
| S | A | F | A | R | I | G | U | L | O | K | H | ADHAN |
| | | | | | | | | | | | | IQAMAH |
| | | | | | | | | | | | | SAHW |
| | | | | | | | | | | | | TILAWAH |



MULTIPLE CHOICE QUESTIONS

1. Which prayer can not be performed by shortening it whilst on a journey?
 - A) Fajr
 - B) Zuhr
 - C) Asr
 - D) Isha

2. There are conditions for performing a prayer by shortening them while on a journey. Which of the options below are not one of these conditions?
 - A) For the journey to be made in the one go
 - B) To have the intention of going a distance of 70km from the very start
 - C) To have started the journey
 - D) For the journey to be a fard journey

3. Under which circumstance does the permission to perform the prayers by shortening them not end?
 - A) To enter one's home city
 - B) To intend to stay in a tent for four days
 - C) To enter town
 - D) To enter the village where the traveller's wife lives

4. There must be a valid excuse in order to be able to pray the prayers by combining them. Of the options below which one is not one of these reasons?
 - A) Fainting
 - B) To be on duty
 - C) Due to heavy rain and flooding
 - D) To be on a journey

5. Concerning the topic of combining the prayers, of the options below which information is incorrect?
 - A) The person who intends to give a break before the sun turns into yellow postpones performance of the asr prayer to its optional (ikhtiyari) time
 - B) Those who intend to give a break after the sun turns into yellow may combine the asr prayer with the zuhr prayer in the jam al-taqdim form if they please
 - C) Those who intend to give a break after the sun sets performs each prayer in its own voluntary time, zuhr prayer in the first waqt and asr prayer in the last waqt
 - D) Combining the prayers can be performed as it is performed on the sea voyages as it is on land journeys.



MULTIPLE CHOICE QUESTIONS

6. Of the options below which one is not one of the conditions needed for the imamate to be considered valid?
 - A) To be a man
 - B) To be of the same school of law as the congregation
 - C) To be able minded
 - D) To be able to do all the rukns

7. Of the options below, which one is not considered makruh to be appointed as an imam while performing a prayer in congregation?
 - A) A sinner
 - B) A person who has urinal leakage
 - C) A person whose clothes are pleasant
 - D) A man that looks like a woman

8. Which action is not permissible while praying with the jamaah?
 - A) To run in order to catch up with the jamaah
 - B) To bring children to the jamaah
 - C) For women to participate in the jamaah
 - D) To use a microphone

9. Some information that is concerned with the adhan and iqamah has been given below. Which one is incorrect?
 - A) To make the actual call for prayer (iqamah) one should be in the state of wudu
 - B) It is makruh for a person who is alone on a journey to recite the adhan
 - C) The iqamah will be considered invalid when the words of the iqamah are recited twice
 - D) It is better for the person who is reading the Qur'an to stop doing so and listen to the adhan

10. Which person does not need to perform the sajdah al-sahw?
 - A) the person who is in doubt whether or not he/she has given salam
 - B) The person who is in doubt as to whether he/she has made one or two prostrations
 - C) The person who does not perform one of the virtuous acts (fadilahs) of the prayer
 - D) The person who skips from one chapter of the Qur'an to another one.

11. Under what situation is the sajdah not performed?
 - A) Upon hearing the recitation of a prostration verse
 - B) Upon hearing the recitation of the translation of a prostration verse
 - C) Upon hearing good news
 - D) Upon recitation of a prostration verse in prayer

CHAPTER 8

FASTING

CONTENTS

- A. THE DEFINITION, IMPORTANCE AND BENEFITS OF FASTING
- B. THE FASTING BEING MADE FARD
- C. THE TYPES OF FASTING
- D. THE ESSENTIAL PARTS (RUKNS) OF FASTING
- E. THE CONDITIONS OF FASTING
- F. THE EXCUSES THAT MAKE NOT FASTING TO BE PERMISSIBLE
- G. THE MONETARY COMPENSATION (FIDYA) FOR FASTING
- H. THINGS THAT NULLIFY AND DO NOT NULLIFY FASTING
- I. RECOMMENDED ACTIONS FOR THE PERSON WHO IS FASTING
- J. ITIKAF (RETIRING IN A MOSQUE)

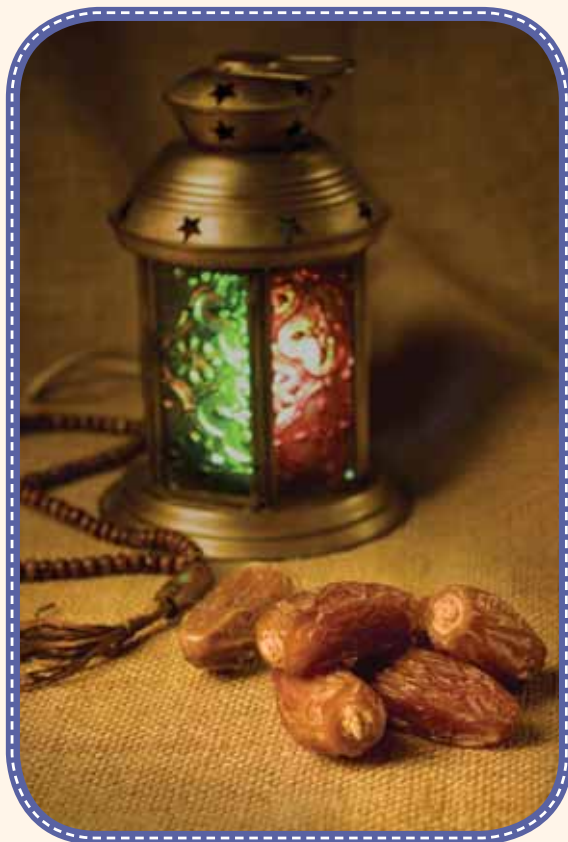


PREPARATORY WORKS

1. If possible learn from a doctor the positive effects that fasting has on a person's health.
2. Gather information about the wisdom and merits of fasting from your teachers.
3. Read and learn from a book of Islamic law regarding the actions that nullify the fasting.
4. Have you ever fasted outside of the month of Ramadan? Or have you come across people who fast outside of Ramadan? What kinds of fasts are these?
5. Have you ever been with other people at the time of the iftar meal? Do you think there is any difference between this and meals that are eaten with a lot of people on normal days? If there is, what are these?
6. What kind of ease has been ensured in our religion for the elderly and sick who are unable to fast? Gather information about this topic from the books of Islamic law.

A. THE DEFINITION, IMPORTANCE AND BENEFITS OF FASTING

a. The Lexical and Terminological Meaning of Fasting



The lexical meaning of the word *sawm* (fasting) is to keep oneself away from an action, to refrain oneself from eating and drinking.

In legal terminology it means “for people who are held responsible in carrying out this act of worship, to stay away from eating, drinking and engaging in sexual relations from the time of dawn up until the setting of the sun with the intention of performing an act of worship.”

b. The Importance and Benefits of Fasting

Fasting has many benefits for the people. It strengthens people's willpower and in this way allows them to control the wants and desires of their inner self (nafs). Those who hold themselves from committing sins because of the desires of the nafs due to the fasting achieve spiritual maturity from keeping themselves away from sinning. Those who strengthen their willpower because of fasting strive

to carry out Allah's commands in the way they are meant to be carried out.

The fasting person better understands the value of Allah's blessings he could not benefit from, due to staying hungry all day long, and thus he refrains from wasting them. Along with these, he is always in remembrance of Allah, the One that has bestowed upon him everything that he owns. When the fasting person achieves this mindset, he will naturally keep himself away from committing sins.

People may encounter many difficulties and tribulations in their lives, for the person to be able to stay strong and overcome these difficulties and tribulations he/she must have *sabr* (patience). Fasting teaches a person to become patient. Our Prophet (pbuh) expressed this truth by stating: “*Fasting, constitutes half the patience.*”¹

The person who fasts better understands the state of the poor. He reaches out his hand to help them even more than he ever has.

Another hadith expressing the importance of fasting is as follows: A man came to the Messenger of Allah (pbuh) and said “Order me to do something in which Allah will make me benefit from.”

Our Prophet (pbuh) stated: *I recommend fasting to you, continue with that. Because that is an act of worship with no equal.*²

Because fasting vitalizes the feelings of compassion, love and mercy in people, it enables the peaceful feelings to replace the resentments and disappointments.

Fasting causes people's body to get some rest, and then to work in the proper way. Due to fasting the harmful fats that are accumulated in the body are burned and the body gains comfort. This is why our beloved Prophet stated: “*Fast and you will gain health.*”³

Another saying of our Prophet regarding fasting is as follows: “*Fasting is a shield. When any one of you is fasting on a day, he should neither indulge*

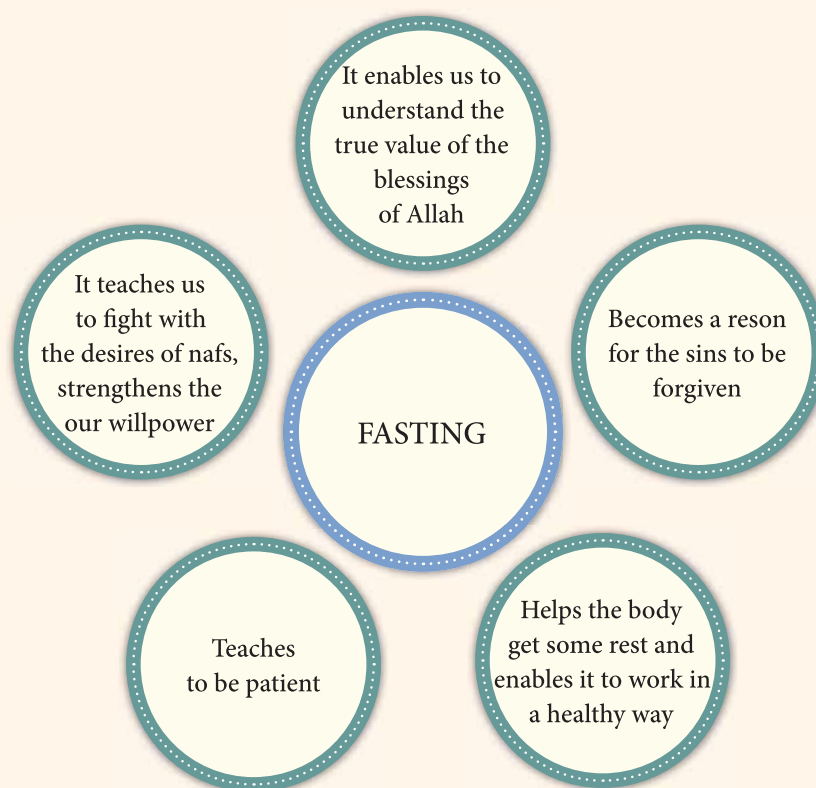
1. Sunan Ibn Majah, Kitab as-siyam, 44.
2. Sunan an-Nasai, Kitab as-siyam, IV, 165.
3. Sunan at-Tabarani, Bab as-sawm, 5.

in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.”⁴

4. Sahih al-Muslim, Kitab al-siyam, 162.

Our Prophet (pbuh) expressed with the following hadith that fasting is also reason for the sins to be forgiven. *“Whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven.”⁵*

5. Sahih al-Bukhari, Kitab al-sawm, v. II. p. 288.



B. FASTING BEING MADE FARD

Fasting in the month of Ramadan is one of the five basic principles of Islam. It was made obligatory upon believers in the second year of the Hijrah. The obligation of fasting is stated in the following verses of the Qur'an:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”⁶ and, **“So whoever**

sights [the new moon of] the month, let him fast...”⁷

Our Prophet (pbuh) stated: *“Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (pbuh). To offer the (compulsory congregational) prayers dutifully and perfectly. To pay Zakat (i.e. obligatory charity). To*

6. al-Baqarah, 2: 183

7. al-Baqarah, 2: 185



perform Hajj. (i.e. Pilgrimage to Mecca). To observe fast during the month of Ramadan.”⁸

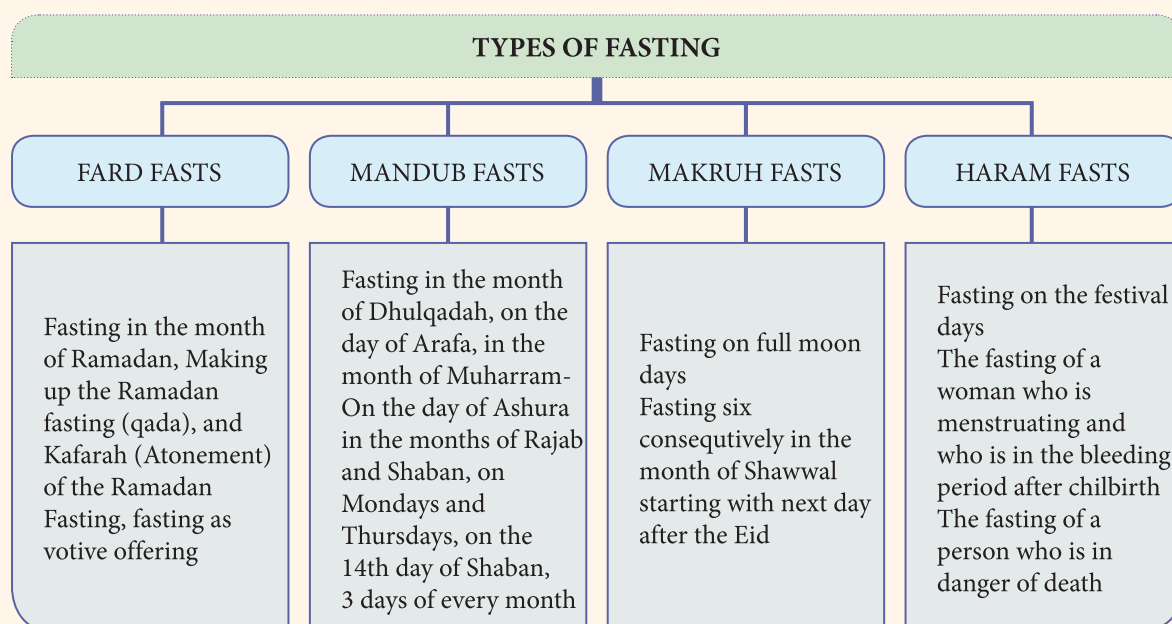
In order for the Ramadan fasting to be considered obligatory, it must be the time of the month of Ramadan. Allah's Messenger (pbuh) stated: "Start fasting when you see the crescent of the month of Ramadan."⁹

8. Sahih al-Bukhari, Kitab al-Iman, v. I. p. 8; Sahih al-Muslim, Kitab al-Iman. 21.
9. Sunan al-Tirmidhi, Bab al-sawm, 683.

As it is understood from the verses of the Qur'an and this saying of the Prophet, it is obligatory upon every Muslim who is mukallaf to fast in the month of Ramadan every year. Taking the obligation of fasting lightly or denial of that it is an obligatory act of worship causes one to convert out of Islam. As for the person who believes that fasting is obligatory but still does not fast without having a valid excuse, he/she will be a sinner.

C. TYPES OF FASTING

Fasting is classified into groups according to their rulings. These are: the ones that are fard to fast, fasting that is mandub, fasting that is makruh and fasting that is haram.



a. Fasts that Are Fard

There are two types of fasts that are fard:

1. Fasting in the month of Ramadan: Fasting in the month of Ramadan is obligatory upon all Muslims who carry the conditions of being a mukallaf. In other words Muslims who are able-minded, have reached puberty and have no valid excuse/handicap that will prevent them from fasting are required to fast in the month of Ramadan



2. The Qada and Kafarah (Atonement) of the Ramadan Fast: Making up the Ramadan fast that could not be performed or that was broken due to a valid excuse or without an excuse is also obligatory.

The qada and kafarah of the Ramadan fasts are listed under the group of the obligatory fastings which do not have specified days. According to most Muslim jurists making up and expiation of these fasts need to be fulfilled in the same year they were not fasted.

Those who did not fast in the month of Ramadan must make up for these days in the days other than the month of Ramadan except the days when fasting is not allowed. As for the expiation fasting, it should be fulfilled for two hijri months or sixty days consecutively at a time when it is permissible to fast.

3. The Fast of Votive Offering (Nadhr): The nadhr fast means the fasting that is vowed to be carried out for the sake of Allah.

b. Mandub Fasts

It is considered mandub to fast on the following days:

- Fasting on the Day of Arafah for the person who is not performing the major pilgrimage (Hajj),
- Fasting for eight days before the day of Arafah,
- Fasting on the day of ashura that is the tenth day of the month of Muharram and also fasting on the ninth and eighth of this month,
- To fast in the months of Rajab and Shaban,
- To fast on Mondays and Thursdays,
- The fast that is carried out during the day in the middle of the month of Shaban,
- Fasting three days in every lunar month,

c. Reprehensible (Makruh) Fasting

- Fasting three days in every lunar month is recommended. It is recommended to perform such fasting on the first, eleventh and twenty-first days of the lunar months. Fasting three days consecutively on the thirteenth, fourteenth and fifteenth days of lunar month is regarded reprehensible.
- Even though fasting in the month of Shawwal is Sunnah, it is reprehensible to fast six days consecutively without giving a break after the feast of Ramadan is considered reprehensible.

In both of the above mentioned cases, the reason that cause reprehensibility of fasting is the worry about leading people to think such consecutive fasting is obligatory in Islam.

d. Haram Fasts

It is haram to fast on the following days:

- It is haram to fast on the day of Ramadan festival, on day of sacrificial holiday (Eid Al-Adha) and on the days of tashriq (total four days),
- For the woman who is menstruating and who is in the period of bleeding after child birth,
- The fasting of those who are under the danger of death if they fast.

D. THE ESSENTIAL PARTS OF FASTING (RUKNS)

There are two rukns of fasting:

a. To make intention

In order for the intention to be considered valid, it should be made at night or at the time of dawn. Things that happen after the intention is made have no harm on the fast. Making the intention to fast for the next day before the sun sets or making the intention to fast in the current day before noon are not permissible.

One intention is sufficient for fasts that are going to be carried out consecutively, however the fast should not be interrupted due to making a journey, becoming sick or menstruation. It is considered mandub to make a separate intention for every day.

b. To stay away from things that breaks the Fasting

The second rukn of fasting is to stay away from things that breaks the fasting from the time of dawn until the sun sets.



E. THE CONDITIONS OF FASTING

There are three types of conditions for fasting:

a. The Conditions for the Fasting to become Obligatory:

There are three conditions in this group:

1. To have reached puberty,
2. To be healthy enough to fast,
3. Not to be on a journey.

b. The Conditions of Validity for the Fasting:

There are two conditions required for the fasting to be considered valid:

1. To be a Muslim,
2. To fast at a time when it is appropriate to fast.

c. The Conditions for Obligation and Validity of Fasting

There are three conditions needed for the fasting to be obligatory and valid:

1. To be of sound mind,

2. For the woman not to be menstruating or in the bleeding period right after childbirth,
3. To be in the month of Ramadan.

F. EXCUSES THAT MAKE IT PERMISSIBLE (MUBAH) NOT TO FAST

Allah the Almighty has not burdened his servants with responsibilities they are not able to carry out. This principle can also be applied to the issue of fasting. Thus in the following verses, Allah has made clear the facilities that have been provided on the matter of fasting:

"O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know."¹⁰

The excuses that make it mubah not to fast in the month of Ramadan are as follows:

1. Journey: If the following conditions exist, it is permissible not to fast on a journey: When the journey is made to such a long distance that it is possible to shorten the salat. The journey should be for a mubah cause. The traveller should have set out for the journey before dawn on the first day of the journey. On the rest of days of the journey, the

traveller should make the intention at night for not to fast on the following day.

2. Illness: Those who are very sick or who are sick and have been advised not to fast by a trustworthy believing Muslim doctor.

3. Pregnancy and breastfeeding: If pregnant and breast feeding women are worried that if they fast their children may be harmed, it is permissible for them not to fast.

4. Old Age: Elderly men and women who are unable to fast are not obliged to fast. If they are unable to fast throughout the whole year, they need to give a one-person fidya for every fasting day.



Under what circumstances can the Ramadan fasting be broken? Argue in class.

5. Severe hunger and thirstiness: If someone fears from death due to hunger and thirst based on the medical findings, it is permissible for them not to fast.

6. Being forced not to fast: A person may break his/her fast if he/she is forced to do so by someone threatening him/her with a gun or other deadly weapon.

10. al-Baqarah, 2:183-184

G. THE MONETARY COMPENSATION (FIDYA) FOR FASTING

The fidya is the financial compensation paid for every obligatory fast that has not been carried out during Ramadan and could not be made up before the following year's Ramadan by those who are unable to fast. Payment of fidya as a compensation

for fasting has been established with the following verse: **"...And upon those who are able [to fast, but with hardship] – they must give a ransom [as**

substitute] of feeding a poor person [each day].”¹¹ One fidya is certain food stuff in the weight of one mud (approximately 687 grams) given to the poor as a compensation for each day that a person could not fast in the month of Ramadan.

Those who could not fast in the month of Ramadan must make up for their unfulfilled fast(s) before the next Ramadan. If they do not make them up before the next Ramadan without a valid

excuse, they have to pay fidya along with making up their unfulfilled. In addition to this in regards to the case of a woman who is unable to fast because of pregnancy or breastfeeding, there are two different views within the madhhab about whether or not she needs to pay the fidya along with making up her missed days.

Those who are unable to fast because of their old age are not obliged to pay the fidya but it is mustahab if they do so.

11. al-Baqarah, 2:184

H. THINGS THAT BREAK AND DO NOT BREAK FASTING



a. Situations Which Break Fasting and Require both Making it up (Qada) and expiation (Kaffarah)

In the situations mentioned below, it is required to carry out both make the fasting up (Qada) and offer an expiation (Kaffarah).

- Engaging in sexual relations while fasting in Ramadan,
- Intentionally emission of semen out of oneself while fasting,
- To revoke the intention of fasting during the day or night,
- To intentionally take through mouth something solid or liquid that will break the fast,

- Intentionally vomiting
- To intentionally eat or drink something that is edible during the month of Ramadan while fasting.

Dependent on the person's choice, the kaffarah of fasting can be one of the following three things:

1. To feed sixty poor people: For each poor person, a mud amount of food, which was a measurement used in the time of the Prophet (pbuh), is needed to be given.
2. To fast for two months consecutively in accordance with the lunar calendar. At the time of this fasting, if the person intentionally does not fast for one of the days, the fasts carried out as kaffarah up till then will be invalid. They will need to restart from the beginning again.
3. To free a Muslim slave,

b. Situations Which Require only Qada not Kaffarah When the Fasting is Broken

Under the circumstances mentioned below the fast will be broken and those day(s) are needed to be made up later:

- Eating and drinking by forgetting being in the state of fasting. One is obliged to continue to fast after breaking it by forgetfulness.
- Unintentionally swallowing water when performing wudu etc. ,

- Being forced to eat or drink something under the threat or oppression of someone,
- Continuing to eat and drink with the thought that the fast is broken after eating or drinking by forgetfulness or being threatened by someone,
- Despite returning from the journey before dawn, continue to eat and drink assuming that it is permissible not to fast on that day,
- To sleep through the night in the state of ceremonial impurity (janabah) without performing major ablution (ghusl) before dawn and assume that this state makes it permissible not to fast

c. Things That Do Not Break The Fast

- Involuntarily vomiting,
- For a fly to enter one's throat,
- Dust from the road entering one's throat,
- When flour enters the throat of the miller, baker etc.
- For medicine to be applied through the male sexual organ,
- To apply liquid medicine to a wound around the stomach or chest area,
- To clean the teeth with miswaq,
- For a thirsty person to rinse his/her mouth with water,
- To become in the state of janabah.

I. RECOMMENDED ACTIONS FOR THE PERSON WHO IS FASTING

- To get up for sahur, to delay the sahur to the last half of the night.
- To act quickly in breaking the fast and having the iftar.
- To break the fast with dates, water or something sweet.
- To say an invocation at the time of iftar.
- To invite a fasting Muslim to iftar.
- To help the relatives and the poor during the month of Ramadan more than in the rest of the year, to give more charity.
- To refrain from making useless and unnecessary talks.
- To say "I am fasting" when faced with a negative situation.
- To read the Qur'an and finish reading the entire Qur'an in the month of Ramadan (muqabala.)
- To retire in a mosque (itikaf.)

INFORMATION BOX

It is mustahab to say the following invocation at the time of iftar: *"Allahumma laka sumtu wa bika amantu wa alayka tawakkaltu wa ala rizqiqa aftartu: O Allah! I fasted for You and I believe in You and I put my trust in You and I break my fast with Your sustenance."*

J. ITIKAF (RETIRING IN A MOSQUE)

Lexically itikaf means to stay somewhere, to wait, to be patient, and not to leave a certain location. In Islamic legal terminology it means that a Muslim who has reached the age of discernment to retire in a masjid while fasting and to distance himself from sexual desires and everything related to it. Itikaf is one of the *naflah* acts of worship.

The minimum amount of time for itikaf is one day and one night, and the best amount of time for itikaf is to retire for ten days. Staying in itikaf for a month is considered *mandub*. The most virtuous itikaf is the itikaf that is carried out in the last ten days of Ramadan- *Laylat al-Qadr* (The night of Power) is amongst these days. In this case the person who is in itikaf returns home after they have performed the Eid prayer.

The person who is going to carry out the itikaf enters the masjid where he will retire for itikaf before the sun sets. He leaves the mosque the next day after the sun sets. When he enters the masjid before dawn and after the sun sets, according to a strong view of the *madhhab*, the itikaf will be considered valid.

There are four essential acts (*rukns*) of itikaf:

1) The person who is doing the itikaf: Every Muslim who is at the age of discernment, even if they are a child or woman, may retire for itikaf.

2) The place where the itikaf is carried out: This is the masjid. If the person wants to carry out the itikaf for a period of over a week they are required to do so in a masjid where Friday prayer is performed.

3) Fasting: Without fasting the itikaf will not be considered valid.

4) To continue to perform acts of worship (*ibadah*): The person who is doing the itikaf must continue to carry out the acts of worship such as praying, reading the Qur'an, remembering Allah and making *dua* for matters concerning both this world and the Hereafter.

It is considered *makruh* for a person who is in itikaf to neglect the actions stated above and to overly occupy themselves with the following acts; to visit a sick person in the masjid, to go up the minaret to call the *adhan*, to occupy themselves with Islamic studies, to engage themselves with writing-even if it is writing the Qur'an. Because the aim of the itikaf is not to gain a lot of spiritual rewards but to purify the heart. It is considered *makruh* for a person who is in itikaf not to bring food, drink, clothings etc which he/she will need when he/she is staying in the masjid.



The itikaf will be nullified when the person does not fast or breaks the fast, when he/she engages in sexual activity, when he/she carries out actions that lead to sexual activity, when he/she leaves the masjid when it is not necessary, for him/her to drink something intoxicating. When the itikaf is nullified, it is required to restart again.

If the person is very sick, so much so that he/she can not stay in the masjid, he/she may leave, when they recover he/she may return to the masjid and continue from where he/she left off. It is considered *wajib* for the person who is doing the itikaf to leave the itikaf when one of their parents become sick or when they die. In this situation the itikaf will be invalid, he/she will have to make it up for later.

If the itikaf coincides with the time of *eid*, it is considered *mandub* to stay in itikaf on the night of *eid*. Similarly it is also *mandub* to retire for itikaf in a place which farthest from the people in the mosque.

The person who is doing the itikaf may go out to buy something they need at the closest place where it is sold, he/she may say *salam* to someone that comes next to them, he/she may put on pleasant scents. he/she may go out to take a bath in order to cleanse himself/herself from the state of *janabah*, to get a hair cut, or to cut the nails.



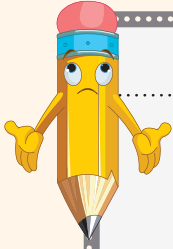
EVALUATION ACTIVITIES

1. Define the term fasting.
2. Specify the time that fasting became fard.
3. Write a verse and a hadith concerning the fasting being made fard.
4. What are the conditions needed for the fasting to be fard?
5. What are the varieties of fasting?
6. Say the conditions for the validity of fasting.
7. In what situations will the expiation (kaffarah) be needed for the person who breaks the fast?
8. How can the kaffarah for fasting be carried out?
9. What are the things that break the fast?
10. Say the situations which make it permissible not to fast.
11. What are the makruh acts of fasting?
12. What is "itikaf"? How is it carried out?



MATCH THE FOLLOWING

| | | |
|---|----------|--|
| 1 | Sahur | <i>Reading and listening to the entire Qur'an together</i> |
| 2 | Itikaf | <i>The finishing time of the fast</i> |
| 3 | Muqabala | <i>The food that is eaten at night to prepare for the fast</i> |
| 4 | Fidya | <i>thing that is carried out as a punishment by a person who violates the prohibitions</i> |
| 5 | Kaffarah | <i>To stay in the masjid with the intention of ibadah</i> |
| 6 | Iftar | <i>Giving enough money to feed a poor person</i> |

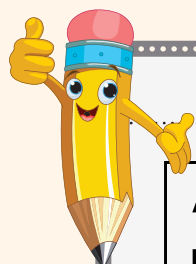
**TRUE-FALSE QUESTIONS**

1. () It is makruh to fast for a woman who is menstruating and who is in the bleeding period of the birth.
2. () It is haram to fast one day of the Eid al-Fitr, four days of Eid al-Adha and tashrik days.
3. () If pregnant and breastfeeding women worry that their children will be affected negatively they may not fast.
4. () The person whose Ramadan fast has been left to qada does not have to make it up until the next Ramadan.
5. () The person who has not fasted the qada fast until the next Ramdhan without an excuse must give fidya along with making it up.
6. () The person who can not fast due to old age is not responsible for giving the fidya but it will be considered mustahab if they do so.
7. () The qada and kaffarah will be required when one intentionally emits semen out of themselves while fasting.
8. () Intentionally vomiting is a situation that requires only making up the fasting.
9. () If water enters the mouth while performing the wudu, this will not break the fast.
10. () It is mustahab to break the fast with dates, water or something sweet.
11. () The person who will do the itikaf will enter the masjid before the sun sets, the earliest time they will leave is after the sun sets the following day.
12. () If a child is at the age of discernment, he/she may do the itikaf.
13. () It is not considered makruh for a person doing the itikaf to go up to the minaret to read the adhan.
14. () It is mandub to do the itikaf in the area of the masjid is the furthest away from other people.



Write the Provisions in the empty spaces in the Table

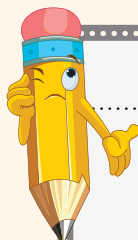
| | |
|--|------|
| To carry out the nadhr fast | Fard |
| To fast three days of every lunar month | |
| To fast in the month of Shawwal fast | |
| To eat and drink due to forgetting about the fasting | |
| To clean the teeth with the miswaq while fasting | |
| To do the itikaf without fasting | |
| To fast for eight days before the day of Arafa | |



WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| A | R | A | F | A | V | K | Q | L | C | O | Q |
| M | F | A | Q | U | X | R | A | F | T | M | Q |
| S | A | P | H | O | A | W | M | Y | G | A | A |
| C | S | O | G | T | W | M | I | Y | S | Z | J |
| R | T | D | F | A | M | O | P | M | S | S | R |
| E | I | I | H | I | U | Z | I | L | Q | A | A |
| S | N | S | U | T | H | G | B | F | S | H | M |
| C | G | T | Q | I | A | T | P | I | H | U | A |
| E | M | C | P | K | R | J | X | D | A | R | D |
| N | E | Y | B | A | R | A | K | Y | B | K | A |
| T | A | Z | O | F | A | T | I | A | A | A | N |
| K | T | S | W | W | M | H | W | W | N | E | H |

FASTING
 RAMADAN
 SHAWWAL
 SHABAN
 CRESCENT
 MUHARRAM
 IMSAQ
 SAHUR
 IFTAR
 FIDYA
 ITIKAF
 ARAFA



MULTIPLE CHOICE QUESTIONS

1. Which one of the options below is not one of the fard fasts?
 - A) Fasting in the month of Ramadan
 - B) The qada of the Ramadan fasting
 - C) The nadhr fasting
 - D) Fasting to expiate of swearing

2. Which one of the options below can not be accepted as one of the mandub fasts?
 - A) The six day Shawwal fast starting on the next day after Eid al-Fitr
 - B) Fast in the months of Rajab and Shaban
 - C) The fast that is carried out during the day in the middle of the month of Shaban
 - D) To fast on Mondays and Thursdays

3. Which one of the situations below breaks the fast and requires both qada and kaffarah?
 - A) To revoke the intention to fast during the day or night
 - B) to eat or drink something because of being threatened or forced to do so by someone
 - C) The person who continues to eat and drink because he/she thinks his/her fast has already been broken after he/she broke it because of forgetting about the fast or being under threat
 - D) The person who does not fast thinking that it is permissible not to fast after returning from a journey before dawn

4. Which one of the situations below breaks the fast and requires only qada?
 - A) For someone to apply liquid medicine on a wound around their stomach
 - B) To clean the teeth with the miswaq
 - C) Eating and drinking by forgetting about the fast
 - D) To be in a state of janabah

5. Which of the options below is not amongst the rukns of the itikaf?
 - A) To fast
 - B) To be a man
 - C) To perform the acts of worship
 - D) To retire for itikaf in a masjid

CHAPTER 9

ZAKAT AND SADAQA

CONTENTS

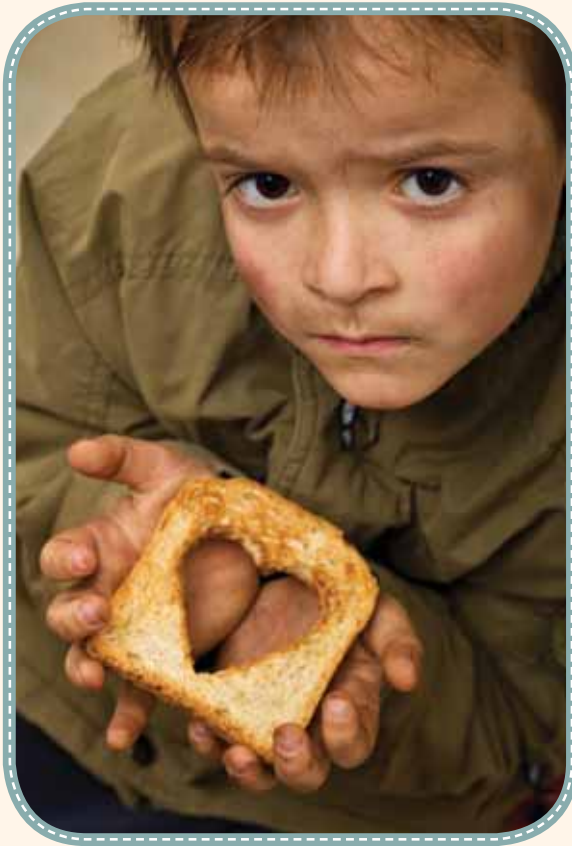
- A. THE DEFINITION AND RULING OF ZAKAT
- B. THE BENEFITS OF ZAKAT
- C. THE CONDITIONS NEEDED FOR ZAKAT TO BE FARD
- D. HOW ZAKAT MUST BE GIVEN
- E. TO WHOM ZAKAT CAN BE GIVEN
- F. TO WHOM ZAKAT CANNOT BE GIVEN
- G. GOODS THAT ARE SUBJECTED TO ZAKAT
- H. CHARITY (SADAQA) AND ITS TYPES
- I. THE IMPORTANCE OF GIVING, SPENDING MONEY IN THE PATH OF ALLAH
- J. THE ZAKAT AL-FITR



PREPARATORY WORKS

1. Research the importance of zakat in ensuring the solidarity among people and helping each other.
2. What are the conditions required in a person in order to zakat become obliagtory upon him/her? Gather information from your teachers.
3. Do you know to whom charity (sadaqa) cannot be given? Say what you know about this topic.
4. Research the similarities and differences between zakat and sadaqa from a book of Islamic law.
5. List the endowments (waqfs) that are found in your area and research for what purposes they were established.
6. Discuss which types of social problems can be solved when the institution of qard-i hasan (good loan) operates in society.

A. THE DEFINITION AND RULING OF ZAKAT



Lexically the word zakat means cleanliness, purification, and blessings. Zakat (almsgiving) in legal terminology means **“the obligatory payments made by the Muslims, who are considered rich from the viewpoint of religion a portion of their wealth to the specific recipients defined by religion for the sake of Allah.”**

Zakat, which is one of the five fundamental principles of Islam, was declared obligatory upon the believers in the month of Shawwal in the second year of our Prophet's (pbuh) migration to Medina.

Allah the Almighty has ordered the payment of zakat in many verses of the Qur'an.

“And keep up prayer and pay the poor-rate...”¹

“...And We revealed to them the doing of good deeds, establishment of prayer, and giving of zakat...”²

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.”³

Allah is the One who creates the wealth and fortune that people earn through working and He is also the One who bestows the wealth to the service of the human beings. The responsibility that falls upon the people is to spend the wealth that Allah has bestowed upon them in return for their working, in accordance with His orders and to make use of them in the best way possible. One of these ways is zakat. Since Allah the Almighty has ordered the payment of zakat, then it becomes the responsibility of the believers to carry out this duty.

1. al-Baqarah, 2:110 ,43; al-Nisa 4:77; al-Nur, 24:65
2. al-Anbiya, 21:73
3. al-Tawbah, 9:60

INFORMATION BOX

The payment of zakat is not something that is left to the person's wishes. It is the right of the poor and an obligatory duty that is required to be implemented by the rich. This matter is made clear in the Qur'an in the following verse: **“And in their property was a portion due to him who begs and to him who is denied (good). ..”** (Al-Dhariyat, 51: 19) Because of this, when he was elected as the head of the state, Abu Bakr (r.a) fought with those who did not want to pay the zakat.

B. THE BENEFITS OF ZAKAT

The community has a great role in the accumulation of the rich people's wealth. Can one person become rich if he/she lives all alone? So in a way the person who pays the zakat shows his/her thankfulness to Allah and thus pays his/her debt of gratitude to the community.

Zakat brings blessings to the wealth and goods, allows it to increase and grow. It is stated in the Qur'an; **"If you are grateful, I will surely increase you [in favor]"**⁴ and **"And whatsoever you spend of anything (in Allah's Cause), He will replace it (with something better)."**⁵ Zakat in a way is similar to pruning the trees. The person who pays the zakat will see that a part of their wealth has lessened so they will work more in order to make it up and in this way their wealth will grow.

Muslims must utilize their money and turn it into an investment. Because those who can not utilize their money will have to pay more zakat. In this way, zakat continually keeps the market alive by preventing people from keeping their money under the mattress and ensures the cash flow.

Zakat distances the person from stinginess, and turns him/her into a giving and generous person. When wealthy Muslims give their zakat to those in need, they also gain the love and admiration of the people. In this way an ideal and peaceful community will come about where everyone treats each other with love and respect, where everyone trusts one another, where jealousy has been removed and where social solidarity is carried out in the best way possible.



As zakat cleanses the wealth of the rich persons from unlawful earnings, it also cleanses their heart from stinginess. Allah the Almighty states in the Qur'an: **"Take, [O, Muhammad], from their wealth a charity (zakat) by which you purify them and cause them increase."**⁶

Zakat is a system of social cooperation and aid. Zakat and other ways of helping others financially in the Islamic religion, removes the imbalances that can arise from the difference of wealth between the rich and poor person and in this way it allows for the establishment of peace in the community.

Zakat is the bridge of Islam. It brings the rich and the poor closer to one another.

Our Prophet has stated *"place your wealth under protection by giving the zakat, cure your sicknesses by giving the sadaqa, prepare yourself with dua for future disasters."*

4. Ibrahim, 14:7

5. Saba', 34:39

6. al-Tawbah, 9: 103

C. THE CONDITIONS REQUIRED FOR ZAKAT TO BE FARD

There are certain conditions for zakat to be fard upon someone. Some of these conditions are related to the person who is going to pay zakat, some others are related to the goods out of which the zakat is going to be paid.

The person who will give the zakat must be a Muslim and he/she must be free. It is not obligatory for them to be able-minded and to have reached the age of puberty. For those who have not reached the puberty or who are not sane, their guardians pay the zakat out of their wealth on behalf of them.

The goods from which the zakat is paid must be one of the goods that are subjected to the zakat. These are three kinds; gold-silver, crop and animals. Also goods that are similar to these three types of goods (gold-silver, crops and animals) in terms of value, such as trade goods, are also subjected to zakat. The person must be in full possession of

these goods. There is no zakat for precious stones that are not gold and silver, possessions such as furniture that can be used, horses, slaves, honey, milk etc. as long as they are not kept for the purpose of trade. The goods which are subjected to zakat must have reached the amount of *nisab* or must be equal or more valuable than the *nisab* value. For money to be subjected to zakat, a year must have passed over the possession of the goods, the crops must have matured, and in the case of animals, the zakat officer must have come by to collect the zakat. For zakat to be fard for goods such as gold-silver, it is required for the person to be free of debt.

As for the amount of *nisab*, it is a certain measurement and amount that the religion has determined for the goods to be subject to zakat. The **amounts of nisab** established for goods subjected to the zakat were specified in our Prophet's sayings. They are as follows:



Gold:
20 Misqal



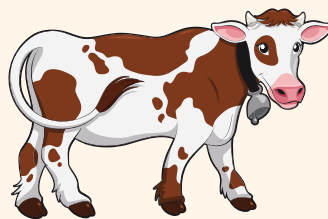
Money:
20 Misqal value of gold



Silver:
200 Dirham



Sheep and Goat:
A number of 40



Cattle, Buffalo:
A number of 30



Camel:
A number of 5



Products of the Soil:
5 Wask

- **20 misqal** for gold. According to today's unit of weight it is about 85 grams.
- For cash and for trade merchandise, the amount of cash **that is equivalent to 20 misqal worth of gold**.
- **200 dirham** for silver. This amount is approximately equal to 595 grams.
- An **amount of 40 or more** for sheep and goats.
- An **amount of 30 or more** for cattle and buffaloes.
- An **amount of 5 or more** for camels.
- **5 wask** for products of the soil. This is approximately equal to 750 kgs.

Goods that Are Subjected to Zakat

There are three types of goods that are subjected to zakat:

1. Animals

These are the species of camels, cattle, sheep and goats. There is no zakat on donkeys, mules and slaves.

2. Agricultural Products

These are all types of grains and plants from which oils can be extracted, dates and grapes. There is no zakat on fruits such as figs and pomegranates.

3. Gold and Silver

There is no zakat on minerals other than gold and silver.

D. HOW ZAKAT SHOULD BE GIVEN

There are two requireme for zakat:

1) To make intention at the time of giving the zakat. When giving goods to a poor person as zakat there is no need to express verbally that it is zakat. As a matter of fact doing this is considered makruh as this may hurt their feelings.

2) To distribute the zakat goods at a place or somewhere close to the place where zakat has become obligatory.

If someone does not distribute the zakat where it becomes obligatory but gives it to someone who is not as needy and lives in another place, his/her zakat will not be considered valid. Payments that is made before the zakat year passes in other words before zakat becomes obligatory upon a person, this payment will not take the place of zakat. Zakat that is given under the following situations will be considered invalid; if the zakat is not given to the person to whom zakat can be paid, if the person gives the zakat to a person of whom he/she is responsible to take care, if the zakat of the goods other than animals and crops are paid in the form of goods not as

money, if goods that are meant to be paid as zakat are exchanged for different types of goods.

The goods that are given as zakat must not be low in quality. The goods must not be so old or of poor quality that they cannot be used. If the goods that are going to be given as zakat do not benefit the poor person, the monetary value of the goods should be given.

The zakat must be given to the people who need it. The matter of to whom the zakat should be given is clearly specified in the Qur'an.

1. The Muslim should only give the zakat and sadaqa for the sake of Allah. They should carry out this act of worship without "taunting" or "tormenting" anyone. A goodness that is carried out by breaking hearts, degrading the poor, tormenting and taunting others has no value in the sight of Allah.

2. A Muslim should not give goods that they would not like to receive from others as zakat and sadaqa.



3. According to Hanafis it is better if zakat is given secretly so that the receiver is not humiliated and so that this act of generosity is not openly shown to everyone. However, according to the Shafi'i and Hanbali madhhabs, it is more appropriate for the zakat to be given openly in order to encourage people to implement this ibadah. According to all Muslim jurists, it is better to give voluntary charity, other than the zakat, in a secret manner. The Almighty Allah orders in this way:

“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.”⁷

4. It is better for the person giving zakat not to inform the poor person that the thing they are giving is zakat. Maliki faqihs have said “It is makruh for the giver of the zakat to say that it is zakat because this may break the poor people's heart and hurt their pride”.

5. The zakat should be given without any delay when the right time has come for giving the zakat. A good/commodity zakat of which has not been paid will not be considered clean. This is why the person who delays giving the zakat without excuse will be considered a sinner.

6. When the zakat and sadaqa is going to be given, the pretenders and the real poor people, poorness and the people who put up with their difficulties should be distinguished from one another. The person responsible for giving the zakat should research and find the people who fear Allah and do not tell of their needs to others because of their slyness. When he finds these people he should give the zakat to them.

7. It is more virtuous to give the zakat to relatives to whom the zakat is allowed to be given.

8. The zakat should firstly be given to the poor who live in the area where goods are found. However if there are poor relatives or more needy people outside of that area, it may be preferred to send it to them.

9. Invocations should be said when giving and receiving the zakat. Almighty Allah orders in chapter at-Tawbah (9), verse 103 in this way while addressing the Prophet Muhammad:

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah ‘s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing”. Obeying this order, the Prophet Muhammad said this invocation to the person who brought zakat “O Allah, bless this man and his family”.⁸

It is considered mandub to say this dua that Our Prophet (pbuh) made when giving zakat: “O Allah make this zakat beneficial for me, do not make it a debt upon me whşch I have given involuntarily.”

10. It is not a requirement for a Muslim to personally give their own zakat. They may deputize a trustworthy Muslim representative to carry out this obligation.

Some Maliki jurists have regarded giving the zakat through a deputy as more appropriate because it helps to avoid the occurrence of hypocrisy and being praised by others in this situation

7. al-Baqarah, 2:271

8. Bukhari, Zakat, 64

E. TO WHOM THE ZAKAT CAN BE GIVEN

Concerning the matter of to whom or where the zakat can be given, it is ordered in the Qur'an:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ
عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and to attract the hearts of those who have been inclined (towards Islam) and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.”⁹

According to this verse, the following are the people who may receive the zakat:

1. The poor: People who do not have enough food to eat for a year.

2. The needy: People who do not own anything. These people are more in need than the poor.

3. Those employed to collect the zakat: The zakat collectors that participate in every job concerning the collection and distribution of the zakat, -even if these people are rich-they will be given a portion of the collected zakat in exchange for the job they have carried out.

4. To Those People Whose Hearts will be Attracted to Islam: (Muallafa-i qulub): The zakat is given to the non-believers in the hope that they will become Muslim or it will be given to people who have newly become Muslim. This is done so that their belief will be strengthened.

5. Slaves (Captives) : The zakat may be given to Muslim slaves with the purpose of helping them to get themselves freed.

6. The Indebted: Zakat can be given to the people who can not pay off their debts when the time has come. It is required for this debt not to be made for the purpose of carrying out an unlawful (haram) job.

7. Those Who are on The Path of Allah: These people are the ones who prepare to participate in a war for Allah but are left behind because they could not meet their needs such as food, horse, weapon etc.

8. Wayfarers (Those who are stranded on the road): Those who are left stranded on the road because their money has ran out during their journey and those people who can not reach their country/ hometown.

In the categories above besides-those whose hearts will be attracted to Islam-, it is required for these people to be free, Muslim and not to be of the Hashimi lineage.

It is not obligatory for the zakat to be distributed amongst these eight groups equally. It is possible for the zakat to be given to one person, it can also be distributed amongst some of these groups. The best thing to do on this matter is to meet the basic needs of one poor person and to save them from their helpless situation. With the zakat, a destitute person who has trouble meeting their needs may be saved from paying rent and can be made a home owner.

9. al-Tawbah, 9:60



RESEARCH

Can zakat be given to a rich person? Research under what circumstances zakat can be given to the rich.

F. TO WHOM ZAKAT CANNOT BE GIVEN

1. To People whom the person is responsible for taking care of: A person can not give zakat to their own mother, father, grandfather, grandmother, children or grandchildren-even if they are poor. The husband and wife can not give the zakat to each other. Because these are the people whom the person is responsible for providing their sustenance.

2. To the rich: The zakat cannot be given to the rich who have at least the nisab amount of goods and money. The child whose father is rich and the woman whose husband is rich is considered to be rich themselves. However, it is permissible for

someone else to give the zakat to the son and father of a rich man; whose son or father are not able to make a living and who are poor.

Zakat can not be given to people who do not have wealth that reaches the amount of nisab but are able to make a comfortable living.

3. To institutions such as mosques, schools, fountains, roads and bridges: Zakat can not be given in order to construct places such as these because zakat is the right of real people. Because it is required in zakat to transfer the right of ownership to the person to whom zakat is given.

G. GOODS THAT ARE SUBJECTED TO ZAKAT

a. The Zakat of Gold, Silver and Money



The nisab of gold is twenty misqals (85 grams) and the nisab of silver is two hundred dirhams (595 grams). The nisab of money is calculated in accordance with the nisab of gold.¹⁰ When it reaches the

value of 85 grams of gold, it will be subjected to zakat.

The zakat ratio for gold, silver and money is one fortieth, in other words it is 2.5 percent. After a person adds their fixed receivables (money owed to them) to their ready cash, gold or silver, and if all this amounts to a value worth more than 85 grams of gold and if a year has passed over this, they will be required to pay one fortieth of their money as zakat.

All of the followings are subjected to zakat; ornaments, jewellery, ones that are found in the form of bullions, gold or silver that are used as pots-pans and frames. In the case that gold and silver is mixed with each other, whichever material is more dominant, that will be the basis for zakat calculations.

The gold and silver ornaments (in reasonable amounts) that women wear are not subjected to zakat. However, jewellery and ornaments that are collected for the purpose of saving them in order to use later when a financial difficulty emerges are subjected to zakat.

10. Today, when the nisab of money is being calculated, the nisab of gold is taken into account. However, there are

Muslim scholars who think that it is in accordance with piety to take into account the nisab which is more in the favor of the poor people.

When the frames that are made from materials such as gold or silver reach the nisab amount, it will be required to give zakat out of them.

Zakat is not given from ornaments and jewellery, other than gold and silver, such as pearls, emeralds and rubies. However, if these are used for trade, the zakat of these will need to be given.

There is no zakat for the metallic instruments made from other minerals and are not used for a need.

b. The Zakat of Trade Goods

In order for a good to be considered a trade merchandise, two elements must be found together. *Amal* (the act of buying and selling or) and intention (the purpose of making a profit). If one of these elements are not found, that good will not be considered a trade merchandise.

Every type of good that is used with the purpose of making a profit through trade is subjected to zakat. It does not matter from what type they are made, once the value of the merchandise reaches the nisab of gold, the zakat will need to be given.

Dealing with trade can be actualised in three ways:

1) Management: Those who practice trade in this way do not wait to sell their goods. They are continuously engaged in buying and selling. Tradesmen at the bazaar and markets constitute this group. These people determine any month of the year and make a count of all the goods of that month. They specify the value of the goods along with the gold and silver they have in their hands. After they take their debt out of this, if the value of this gold-silver and goods reaches the amount of nisab, they will pay one fortieth of it as zakat.

2) Profiteering: Those who practice trade in this way hold the goods they have in their hands until it reaches a higher value. They do not continue buying and selling. If they sell their goods in a year or a few years later, they will only have to pay a yearly zakat.

3) Qiraz (mudarabah): In this way of trading, one of the parties puts his goods as the capital, the other party buys and sells with this capital. These two parties give the zakat if they are responsible for

giving zakat. If only one of these parties is responsible for the zakat, detailed rulings can be found in regards to this topic in the books of Islamic law.

c. The Zakat of animals

The animals that are subjected to zakat are camels, cattle and sheep.

It does not make any difference if these animals spend most of the year on the pasture, if they are fed with forage or if they are used for work in various jobs. For zakat to be obligatory for these animals, they need to reach the amount of nisab, a year must pass and the zakat officer must have come to collect the zakat.

The number of sheep and goats are added to one another. Water buffaloes are added to cows and calves. Non-Arab camels are added to Arab camels. All of the mothers and offspring are calculated in the amount of nisab. In these, the zakat is not collected from the best nor is it collected from the worst, it is collected from the mid-quality ones. Offspring is not taken as zakat.

The offspring that are born within the year are added to their mothers.

The Zakat of Sheep and Goats:

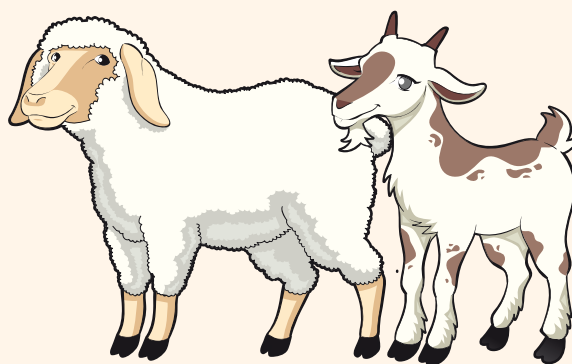
There is no zakat for 0 – 39 sheep.

For sheeep between 40 – 120 zakat is 1 sheep,

For sheeep between 121-200 zakat is 2 sheep,

For sheeep between 201-399 zakat is 3 sheep,

There is a zakat of 4 sheep out of 400 sheep. After this, one sheep will be taken as zakat out of every one hundred sheep.



Two people who are partners in the ownership of a herd will give zakat in the way one person would. However, this will be effective if each one of the partners of the partnership are required to give zakat when they are on their own. If the nisab amount is reached when they both unite, then they will not have to give zakat. If one of the partners has reached the nisab amount and if the other has not reached the nisab amount, only the one who has reached the nisab amount will give the zakat in his/her share. In order for the partnership to be effective the shepherd of the herd, the animal kept for breeding, the bucket used to water the herd, the place where the herd rests and where they are put to lay down at night all must be the same.

It is obligatory for the sheep and goats that are given as zakat to be a year old. However, it is not required for them to be either male or female, each one of them may be given.

The Zakat of Cattle and Water Buffaloes:

There is no zakat for the amount between 0-29.

For the amount between 30 – 39 the zakat is a Male or female cattle that has reached two years of age

For the amount between 40 – 59 (three years of age according to another view), the zakat is a female cattle that has reached four years of age,

After this, for every thirty cows (cattle), one two year old cow will be given as zakat. And for every forty cows one four year old cow will be given as zakat.

The Zakat of Camels:

There is no zakat for the amount between 0 – 4 camels.

For the amount between 5 – 9 camels, the zakat is one sheep,

For the amount between 10 – 14 camels, the zakat is two sheep,

For the amount between 15 – 19 camels, the zakat is three sheep

For the amount between 20 – 24 camels, the zakat is four sheep

A two year old female camel is given as zakat for a camel count between 25 – 35, a three-year old male camel if there is no female camel,

For the amount between 36 – 45 camels, the zakat is a three-year old female camel

For the amount between 46 – 60 camels, the zakat is a four-year old female camel

For the amount between 61 – 75 camels, the zakat is a five-year old camel

For the amount between 76 – 90 camels, the zakat is two three-year old female camels

For the amount between 91 – 120 camels, zakat is two four-year old female camels

For the amount between 121 – 129 camels, zakat is two four-year old or three three-year old female camels

Out of 130 camels, one four-year old and two three-year old female camels are given as zakat. After this a four-year old female camel out of every fifty camels and one three-year old female camel out of every forty camels is added.

d. The Zakat of Treasure (Rikaz) and Precious Metals

da. The Zakat of Treasure

Rikaz means the treasure and goods that were buried underground by people in the time of the jahiliyya. The ruling for this changes according to the land it is found in. There are four types of land treasure is found on:

a) If the treasure found on open land and belonging to the period of jahiliyya is in the form of gold or silver, the person who finds it will pay one fifth of it to the state, the rest will be finder's. If something other than gold and silver is found, nothing whatsoever needs to be paid to the state.

b) Treasure that is found on a land owned by someone will be the finder's according to one view. According to another view this belongs to the owner of the land.

c) Treasure that is found on a land that was conquered through war will belong to the one who found it.

d) Treasure that is found on a land that was obtained through the way of peace will belong to the finder according to one view, according to another view it belongs to the people who made the peace agreement.

All of these are valid so long as none of the treasure has any marks or symbols on it indicating that they belong to Muslims. If there is something like this, the treasure will be ruled in accordance with the rules of "lost and found goods."

db. The Zakat of Minerals

Minerals are the gold and silver that are taken out from the ground through labor. This is separated into three:

a) Minerals mined out of a land that has no owner belong to the state.

b) Minerals mined out of land that belongs to a particular person belong to that person.

c) Minerals found on lands that were acquired through war or peace and minerals found on a land that does not have an owner belong to the conquerors of that place according to one view. According to another view it belongs to the state.

When minerals reach the amount of nisab, it will have one fortieth zakat. When it does not reach the amount of nisab there will be no zakat.

e. The Zakat of Products of the Soil (Ushr)

Here what is meant by products of the soil is the products that are "acquired as food and gathered / stored", these are crops and fruit. The zakat will be obligatory when the grains part the crops and when the fruit comes to an edible state. This



type of zakat must be given during the time of harvest.

The nisab for the products of the soil is five wasks, which makes up to approximately 750 kilograms according to modern measurement. If the person was able to water his/her products without any difficulty such as if he/she waters by means of rain, river and flood water, they will give one tenth zakat. Otherwise, if he/she waters using watering devices, or if expenses are made during the watering process, he/she will give one twentieth zakat.

The followings are the agricultural products in which zakat must be given: Dates, grapes, wheat, barley, maize, rice, chickpeas, broad beans, lentils, vetch, peas, olives, sesame, safflower, horseradish seeds. There is no zakat for products that are other than these.

f. The Zakat for Receivable Debts (Money owed, received)

Receivable debts are four kinds:

a) Receivables Debts in the form of benefits:

These receivable accounts are; inheritance, donation, mahr (dowry), blood money (diyah), rent, wages, compensation for selling a good. There is no zakat for these if the person obtains these receivable debt but a year has not passed by yet.

b) Trade receivables:

The ruling of these is like the ruling of trade goods. The person who is carrying out the trade will determine the value of these goods. For those who work outside of the management trade, after obtaining this trade receivables, they will pay their yearly zakats.

c) Salaf receivables:

Salaf or salam transaction means to make advance payment for goods to be delivered at a future date. Those who engage in trade outside of the management trade will pay a yearly zakat after they obtain this receivable. There are different opinions concerning the topic of the person dealing in management trade specifying this value.

d) Usurpation receivables:

When the person obtains this they will pay the yearly zakat.

If a person reaches the nisab amount after they have obtained their receivables, they will have to pay the zakat for this. They will have to pay the

zakat for the amount they obtain later on, whether it be little or great. However if they obtain less than the nisab amount, zakat will not be fard for them.



Is there any difference between zakat and sadaqa? Discuss in class.

H. SADAQA AND ITS VARIETIES



a. The Definition of Sadaqa

The **lexical meaning** of sadaqa is to confirm, speak honestly, to spend something in the lawful way. The **terminological meaning** for sadaqa is to help people who are in need by spending from ones wealth for the sake of Allah. Sadaqa is a broad term that encompasses zakat and other types of charity.

We can see the broadness of the concept of sadaqa in the following hadith: *“Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa.”*¹¹

b. The Types of Sadaqa

There are two types of sadaqa; fard or wajib (obligatory) and nafilah (voluntary):

1. Fard Sadaqa: This is the zakat al-mal (zakat of wealth) and zakat al-fitr (zakat paid in Ramadan).

2. Sadaqas that are nafilah: These are the charities given other than the zakat al-mal and zakat al-fitr.

Sadaqa jariyah, which means continuous charity, is the best example of the nafilah sadaqa. This pleasant deed can be carried out by financially aiding places like places of worship, educational establishments, construction of roads, water pipes and fountains, and bridges; or financially aiding charitable organisations for the sake of Allah.

11. Bukhari, Sulh, 11; Jihad, 72,128; Muslim, Zakat, 56

I. THE IMPORTANCE OF GIVING, SPENDING MONEY IN THE PATH OF ALLAH



Infaq means financially aiding people who are poor and needy, be they are from the relatives or not, in order to ensure their maintenance. In many verses of the Qur'an, "spending in the path of Allah" has been ordered and advised to wealthy Muslims, and the people who spend in the path of Allah are praised:

Allah the Almighty states this in the Qur'an as follows:

"... For those who have believed among you and spent, there will be a great reward."¹²

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing."¹³

"Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve."¹⁴

"And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."¹⁵

Not helping the poor, destitute, orphans even though the person has the means is an action that will lead the person to the Hell fire. We understand this from the following verse:

"(They ask) What has caused you to enter Hell? They will say, "We were not of those who prayed. Nor did we used to feed the poor."¹⁶

When Allah the Exalted explains the characteristics of pious believers, He mentions about them that: **"... They spend out of what we have provided for them."**¹⁷ As it can be understood from this verse, Allah is the One who gives wealth and blessings to people. People should be aware of this fact and in turn they should be generous towards the poor. They should help and protect those needy people. When they do this, they will receive the spiritual rewards and returns tenfold from Allah the Almighty.

LET'S TAKE A NOTE

The following verse about infaq is attention-grabbing: **"O Muhammad! They ask you what they ought to spend. Say: "That which is beyond your needs."**

(al-Baqarah, 2: 219)

12. al-Hadid, 57:7

13. al-Baqarah, 2:261

14. al-Baqarah, 2:274

15. Al-Munafiqun, 63:10

16. Al-Muddaththir, 74:44-40

17. Al-Baqarah, 2:3

Because our Prophet (pbuh) stated the following: *"Whoever meets a need of his Muslim brother Allah will meet a need of his own. Whoever saves a Muslim from a trouble, Allah will save him from one of his troubles on the Day of Judgment."*¹⁸

They should try to spend for Allah's cause in prosperity and in times of shortages. Allah the Exalted states: **"Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the doers of good."**¹⁹

Allah's Messenger even encourages those who have nothing to help others for the cause of Allah. For example even though Abu Dhar (r.a) was one of the poorest Companions, the Prophet (pbuh) encouraged him to carry out infaq by saying him:

*"-O Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour!"*²⁰

This is why the Companions of the Prophet (r. anhum) always strived to carry out the infaq. Umar (r.a) brought half of his belongings for the Tabuk expedition; and Abu Bakr (r.a) had donated all of his wealth for the sake of Allah.

After getting married, a husband is required to ensure the maintenance of himself, his wife and his children. Money that will be spent on his family is considered as charity. It is stated in a hadith:

"If a Muslim ensures the maintenace of their family with the hope of gaining Allah's approval, this will be like sadaqa for him."

Trying to help people who live far away when there are needy people in the family is not in accordance with the benefits of the society (maslahah). And the one who has a debt to someone else should first pay off this debt. Our Prophet stated:

*"The most excellent dinar is the one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions who are in the way of Allah."*²¹

The most virtuous type of charity for a person with good financial means is to spend in order to help his/her needy relatives. Our Prophet (pbuh) has brought this matter into our attention as follows;



*"Spend money on yourself first, and then on those whom you have to look after"*²²

It is also stated in the following verse:

"...To parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess."²³

Women have also been encouraged to spend for those in need. One day while addressing women, Our Prophet Muhammad said that:

"O women, even if it is from your adornments, give sadaqa."

If the husband of the woman is poor she must help him from her wealth. Our Prophet has stated: *"Your husband and children are the most deserving people for you to spend your wealth on."*²⁴

Sadaqa is also a reason for the wealth to be blessed and increase. Our Prophet (pbuh) stated *"Sadaqa does not decrease wealth."*²⁵

18. Sahih al-Muslim, Kitab al-Birr wa as-Sila, 58.

19. Al-i Imran, 3:134

20. Muslim, Birr, 142

21. Muslim, Zakat, 38; Ibn Majah, Jihad, 4; Ahmad b. Hanbal, V, 284, 279

22. Bukhari, Zakat 18, Nafakat 3; Muslim, Zakat 41; Tirmidhi, Zakat 38, Zuhd 32; Nesai, Zakat, 60, 53, 51

23. al-Nisa, 4:36

24. Abu Dawud, Zakat, 44; Talaq, 19

25. Sahih al-Muslim, Kitab al-Birr wa as-Sila, 19.

J. ZAKAT AL-FITR

a. The Definition of Zakat al-Fitr and its Place in our Religion

The sadaqa that is given as a symbol of gratitude towards being able to benefit from the reward and blessings of Ramadan is called zakat al-fitr or just fitr.

The zakat al-Fitr was made obligatory in the second year of the Hijrah.

Our Prophet (pbuh) stated in regards to this type of zakat that: *“The zakat al-Fitr cleanses the one who is fasting from the sins of negative words he mistakingly said, and it will be food for the poor.”*²⁶

b. The Nisab of the Zakat al-Fitr

The nisab of this type of zakat is the remaining wealth left after one meets the dietary needs of himself and those for whom he is responsible to take care of.

The person who fulfills these requirements is responsible for paying for the zakat al-Fitr for himself and for those whose subsistence is in his responsibility; free or slave, child or adult, men and women Muslims. For example one must pay the

zakat for those he is responsible for providing the subsistence; his childrens, parents, his slaves, his wives and the wife's slaves.

If small children have property of their own, the fitr will be given out of their wealth. If the older children need to be taken care of, the father pays the fitr on behalf of them.

c. In the form of what is the Zakat al-Fitr given?

During the time of our Prophet, the zakat al-Fitr was given from what was always found on the market. Fitr was paid as one sa' (close to 3kgs) from wheat, barley, dry dates, dry grapes, dried curd, rice and from maize.

If there are other types of staple foods found in the region of the person, then the zakat al-Fitr can be given from them.

d. To Whom is the Zakat al-Fitr given?

The zakat al-Fitr is given with the intention of fitr to every Muslim who is poor. However, within this group it is wise to give priority to the most needy, close relatives, close neighbors. When giving the zakat al-Fitr, it may be preferred to give it to families with children who can not meet their needs for eid, to students and to needy people.

As it is permissible to give a sa' amount to more than one poor person, it is also jaiz to give one poor person more than one sa' amount of fitr.

People can not give their fitr to their mother, father, grandfather, grandmother, children, grandchildren, spouse and others whom they are responsible for looking after. It is makruh to give the fitr to someone who is far away when there is a needy person close by.

e. When is the Zakat al-Fitr given?

It is considered mustahab to give the fitr on the morning of Eid Al-Fitr (Ramadan Festival), after the sun rises and before going to the mosque. But it is also permissible to give it after this time. It can also be given two days before the festival.



26. Al-Shawkani, Nayl al-Awtar, II, 406.



EVALUATION ACTIVITIES

1. Briefly explain the importance of zakat al-mal and give information about the benefits of zakat.
2. Specify to whom the zakat is made fard.
3. Specify the conditions that are needed in the goods that are subjected to the zakat.
4. Specify the nisab amounts of gold and silver and explain whether or not zakat is given from gold and silver that is found at home.
5. How are trade goods acquired? When the zakat of trade goods are being calculated which mineral is used as the basis for the calculation? Explain.
6. Give some information about the zakat amounts of cattle and water buffaloes, sheep and goats.
7. Learn which agricultural products require zakat and write this down in your notebook.
8. Specify the goods that are not subjected to zakat.
9. Say the people to whom the zakat can be given.
10. Give information about the people to whom zakat cannot be given.
11. Define sadaqa and give information about its types.
12. Give information about the importance of sadaqa and its merits. Memorise three verses and three hadiths concerning this topic.
13. Define zakat al-Fitr.
14. Specify the nisab of fitr and from what it can be given, specify their amounts.
15. Say when the fitr can be given.
16. Give some information about importance of solidarity from the standpoint of unity and togetherness.

TRUE-FALSE QUESTIONS

1. () The minerals mined out of land that has no owner belongs to the state.
2. () If a person obtains the nisab amount from his/her receivable debts, but if he/she does not obtain all of it, he/she is not required to pay the zakat for it.
3. () When the minerals reaches the amount of nisab there is a one fifth zakat.
4. () When the zakat of animal is being calculated, all of the mothers and offspring is calculated.
5. () It is obligatory for Muslims to give their own zakat.
6. () It is makruh to give the fitr to people who are far away when there are needy people close by.

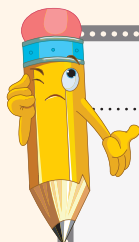
FILL IN THE GAPS

(dinar, wask, rikaz, muellefe-i kulub, istinja, nisab, dirham)

1. The specified measurement and amount that the religion has put forth for goods is called
2. The measurement used for gold money in the time of our Prophet was , the measurement for silver was and the measurement for agricultural products was
3. One of the groups that the zakat is given is to those whose hearts will be attracted to Islam, in other words the
4. Treasure and wealth that was buried underground by people is called

**MULTIPLE CHOICE QUESTIONS**

1. There are some conditions required in order for zakat to be considered valid. In which circumstance given below is zakat considered valid?
 - A) When the person gives it to someone for whom he/she is responsible to pay the subsistence
 - B) When zakat is given before the zakat year is up
 - C) When zakat is given to a needy person who lives in the place where zakat become obligatory
 - D) When zakat is given before it becomes fard
2. Which of the options below gives wrong information about the amount of nisab?
 - A) Cattle and water buffaloes: A number of 5
 - B) Gold : 20 misqal
 - C) Sheep and goats : A number of 40
 - D) Silver : 200 dirham
3. Which of the options below is not amongst the eight groups to whom zakat can be given?
 - A) The poor
 - B) Wayfarers
 - C) The indebted
 - D) Orphans
4. Zakat can not be given to some people and some places. To which of the places or people written below is it possible for us to give the zakat?
 - A) Schools and mosques
 - B) To the poor child of a wealthy man
 - C) To our own grandchildren
 - D) To people who can maintain a comfortable living
5. Which of the options below is not a method of dealing with trade?
 - A) Profiteering
 - B) Musahaba
 - C) Mudarabah
 - D) Management
6. Which information given below is wrong concerning the zakat of animal?
 - A) 1 sheep for sheep between 40–120
 - B) 1 sheep for camels between 5–9
 - C) 3 sheep for sheep between 201–399
 - D) 2 cattles for cattle between 30–39



MULTIPLE CHOICE QUESTIONS

7. Which one gives correct information concerning the zakat of minerals and treasure?
 - A) When the minerals reaches the nisab amount there is a one fifth zakat
 - B) When minerals reaches the nisab amount there is a one tenth zakat
 - C) When minerals reaches the nisab amount there is a one twentieth zakat
 - D) When minerals reaches the nisab amount there is a one fortieth zakat
8. From which product of the soil is it not required to give zakat?
 - A) Dates
 - B) Grapes
 - C) Figs
 - D) Wheat
9. Which of the options given below consists incorrect information concerning the zakat of the receivable debt?
 - A) When money owed in trade is received, the yearly zakat should be instantly paid
 - B) When the receivables of benefit are obtained, the one year zakat is immediately paid
 - C) When the salaf receivables are obtained, the one year zakat is immediately paid
 - D) When the usurpation receivables are obtained, the one year zakat is immediately paid
10. When was the zakat and zakat al-Fitr made fard?
 - A) The first year of Hijra
 - B) The third year of Hijra
 - C) The second year of Hijra
 - D) The fourth year of Hijra
11. For which one of the people given below the fitr does not have to be paid?
 - A) One's servant
 - B) One's needy fathers
 - C) One's wives
 - D) One's married children
12. On which day given below is it not permissible to pay zakat al-fitr?
 - A) One day before Eid
 - B) Two days before Eid
 - C) Three days before Eid
 - D) The morning of Eid

CHAPTER 10

HAJJ AND UMRAH

CONTENTS

- A. THE DEFINITION, IMPORTANCE AND BENEFITS OF Hajj
- B. THE CONDITIONS OF Hajj
- C. THE TYPES OF Hajj
- D. TERMS RELATED TO Hajj AND UMRAH
- E. THE RUKNS OF Hajj
- F. THE ORDER OF THE THINGS THAT NEED TO BE DONE ON THE DAY OF EID
- G. UMRAH (MINOR PILGRIMAGE)
- H. OTHER MATTERS CONCERNING Hajj AND UMRAH



PREPARATORY WORKS

1. Learn when hajj (major pilgrimage) became obligatory upon believers by asking to your teachers.
2. If there is somebody from your family who has performed hajj, ask and learn from them how hajj is performed.
3. Do the religions that came before Islam have acts of worship similar to hajj? Research this topic from a book related to the history of religions.
4. Tell your opinion regarding the importance of the Ka'bah for the Muslims.
5. Discuss the importance of Hajj for the Muslims all over the world.
6. What kind of changes do you observe in the lives of those who have performed hajj?
7. Learn the meanings of the terms "ihram, shawt, tawaf, sa'y" from a book related to Islamic acts of worship.

A. THE HAJJ DEFINITION, IMPORTANCE AND BENEFITS

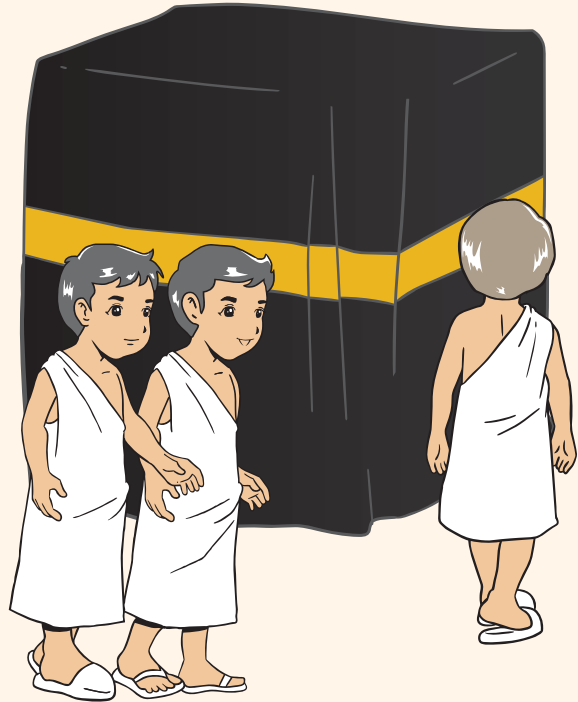
Hajj, which is one of the five pillars of Islam, is a financial and physical act of worship that every Muslim who has the conditions, must carry out once in their lifetime.

Hajj **lexically** means to visit sacred locations and places.

Hajj, in Islamic legal terminology, means to enter the state of ihram, to make a ritual standing at the plain of Arafat, to perform sa'y between the hills of Safa and Marwah, to circumambulate around the Ka'bah in the appropriate manner and to visit the Ka'bah.

a. The Place of Hajj in our Religion

Hajj was made fard in the ninth year of Hijra. The obligation of hajj is established by the Qur'an, sunnah of the Prophet and ijma (with the consensus of the Muslim scholars).



The person who carries out the ibadah of Hajj is called a "hajji (plural, hujjaj)" denir. The one who carries out the umrah is called a "mu'tamir".

Allah the Almighty states the following in the Qur'an:

"And [due] to Allah from the people is a pilgrimage to the House (Hajj) - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."¹

Our Prophet (pbuh) has many sayings concerning this topic. One of these sayings is: *"O people! Hajj was rendered fard for you; perform hajj."*²

Our Prophet (pbuh) made clear that hajj is one of the pillars of Islam in the following hadith: *"Islam has been built upon five things - on testifying that there is no god but Allah, and that Muhammad is His Messenger; on performing salat; on giving the zakat;*

*on Hajj to the House (if the person has the means to go); and on fasting during Ramadan."*³

Hajj is an act of worship that every Muslim, who carries the required conditions, must perform. It is not permissible for the believers to send someone else to perform the hajj on behalf of them if they do not have a valid excuse. However, if they are not in a state to go to hajj, then they may send someone else as their representative.

The duty of hajj is a glorious one that must be carried out without delay by every Muslim upon whom it becomes fard. If a Muslim goes to hajj and fulfils this act of worship at a time in his/her life when it is not fard for them, then this responsibility will be lifted from them. They do not have to perform the hajj again.

1. Al-i Imran, 3:97

2. Sahih al-Muslim, Kitab al-Hajj, IV, 224.

3. Sahih al-Bukhari, Kitab al-Iman, I, 20-19.

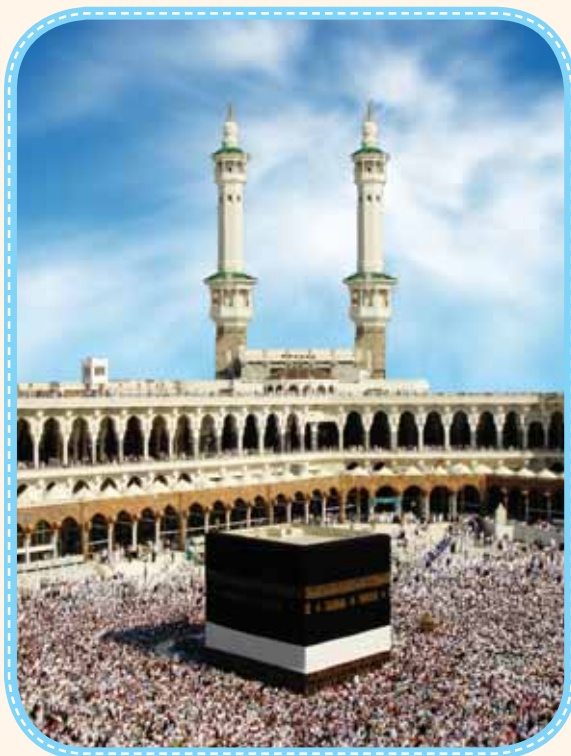
INFORMATION BOX

Having a slack attitude towards the hajj ibadah should be strongly avoided. If this is not done, the warning of Muhammad (pbuh) is terrible and frightening: *"If someone can meet their eating, drinking and travelling needs but does not perform the hajj when it is possible, there is no prevention from that person dying as a Jew or Christian!"* (Tirmidhi, Hajj, 3)

A woman upon whom the hajj is obligatory must go to hajj when she has one of her very close male relatives with her. Her husband can not prevent her from going to hajj. However the woman to whom hajj is not fard but who just wants to perform a nafilah hajj can not go if her husband does not give her permission.

b. The Wisdom and Benefits of Hajj

Hajj allows us to battle against and stone the enemy within ourselves that we call nafs and also our hateful tendencies. It enables us to stop discriminating people according to their classes and helps us take refuge in Allah.



An accepted Hajj is a means for a person to enter Paradise. Allah's Messenger states that: *"The reward of Hajj Mabrur (an accepted hajj) is nothing but Paradise!"*⁴

It is possible to see the importance of hajj in a hadith that was related from Abu Huraira:

*"The Prophet of Allah (peace be upon him) was once asked: 'What is the best deed?' He replied: 'To have faith in Allah and His Messenger.' The enquirer asked: 'What next?' The Prophet (peace be upon him) said: 'To strive in the cause of Allah (jihad).' 'What is the next best thing?' He replied: 'Hajj Mabrur (a faultless Hajj that is free of sin and is graced with Divine acceptance and pleasure).'"*⁵

In order to be able to perform a mabrur hajj, these five conditions must be observed:

1. To have the the most sincere intention when going to hajj, in other words to go there only for the sake of Allah. Pilgrims should act like they are actually going to visit Allah, not to focus on anything but Him.
2. To go to hajj with clean, lawfully earned (tayyib) money.
3. To carry out the duties one has due to being a servant to Allah. If they have debts to Allah such as prayers and fasting, they must make a definite decision to make them up and should start this immediately.
4. To stay away from useless and hateful words, intentions and actions, fights, and debates (rafas, fusuk, jidal),

4. Bukhari, Umrah, 1

5. Bukhari, Jihad I; Hajj, 102 ,34 ,4; Umrah, 1; Muslim, Iman,135,140; Tirmidhi, Mawakit, 13, Hajj, 88 ,6,14; Darimi, manasik, 8, Salat, 135 ,24

5. To complete hajj in accordance with its other external and internal (zahir and batin) requirements. Repenting for the mistakes during hajj, turning towards Allah with invocations and asking His forgiveness, to make the most of hajj with good deeds, are in a way promising Allah the Almighty that this state will continue after finishing the performance of hajj.

A hajj that is performed by following its rules for the sake of Allah is a means for Muslims to purify themselves from sins. Thus our Prophet stated: *"Whoever performs Hajj for the sake of Allah and during this time stays away from evil words and opposing Allah, they will return home from hajj like a newborn that is purified of sins."*⁶

Hajj establishes a fellowship of faith by bringing Muslims together. It is a way for Muslims from different countries all around the world to meet and to solve each others' difficulties and problems.

Due to the fact that millions of Muslims have come from many different countries for hajj and that they are all acting together at the same time, this is in a way a show of strength to the enemies.

The clothes of ihram that are worn during hajj lead the person to think about death. Everyone wearing the same clothes during hajj, no matter what their social stature is, and the crowd at Arafat during the time of ritual standing (waqfa) reminds people of the day of judgment.

The state of ihram leads the believers to explore their inner world. It teaches a person to remain patient under any circumstances and conditions, because it is needed not to get upset against fellow Muslims. The difficulties and deprivations faced during the time of the journey and hajj teach believers the value of blessings of Allah and to be grateful to Allah for them. The prohibitions of the state of ihram teach a person to be more compassionate towards animals, plants and needy people and contribute to establishing a delicate spiritual climate.

Hajj is a very delicate ibadah. Because many things which are permissible under normal circumstances are declared forbidden during hajj. This is why the person should be prepared spiritually for

the journey of hajj. Also, the moment the pilgrims make intention for hajj, Satan will trail along after them. This is why the first weapon that the pilgrims must strap on is "sabr (patience)". Because hajj is an act of worship that is not like other ibadaahs. It may appear easy from the outside, however it is one of the hardest ibadaahs. This is why the phrase: "O Allah! Make it easy for me!..." is included in the sentence of intention.

c. Wisdom related to the Obligations (Mannasik) of Hajj

Hajj allows the pilgrims to experience an environment that is similar to judgement day (mahshar). It is an ibadah that helps the person learn the truth of the statement "Die before you die!"

Hajj takes place in a blessed and magnificent atmosphere where Muslims from all over the world gather and meet. The sacred places where hajj is carried out are full of divine signs.

Mecca is the place where ideas of nation, color, nationality, clothing are all removed and forgotten and where the truth that all Muslims are one nation becomes clearer.

Medina Munawara is the blessed city in which our Prophet, who has been sent to the world as mercy, and His beautiful Companions lived. To breathe the air that Allah's Messenger -sallallahu alayhi wasallam- had breathed gives Muslims a spiritual excitement. Visiting Masjid Nabawi, our Prophet's grave, the graves of the martyrs reminds people of the Age of Happiness (*Asr al-Saadah*). It strengthens the love for the Prophet in believers' hearts, it will make believers hold on to the sunnah more tightly.

The **Ka'bah** is the direction towards which believers turn in prayer, which is the act of worship that Allah wanted to implement with his command **"But prostrate yourself, and draw near (unto Allah)!"** (al-Alaq, 96: 19).

Hajarul Aswad is the blessed stone that is greeted and kissed during circumambulation around Ka'bah. It is the stone where Muslims promise to serve and be loyal to Allah.

Arafat reminds people the rise from the grave on Judgment Day (qiyamah) and the hastened gathering of people in groups on that Day. All human

6. Bukhari, Hajj 4; Nasai, Hajj 4

beings will wait for forgiveness in the presence of Allah in a helpless, needy and hopeful state. Hearts and eyes will become wet with tears of repentance, sincere duas and prayers will rise to Allah. Clean slates will be opened from the books of their lives and the promise of obedience in the rest of their lives will be given to Allah.

Muzdalifa remoulds the heart with Allah's greatness, power, magnificent sovereignty and divine manifestations, it is the place where all worldly and earthly things are left behind.

Mina is the place where the prophets Ibrahim and Ismail put their trust in Allah.

Stoning the Devil is the place where Devil is damned and where the heart is freed from all blind-

ness and misgivings and directed towards Allah. The way to carry out this action is to stone first the satan inside us.

The **Safa and Marwa** hills are the places where we remember our Mother Hajar who looked for water, and where we run to our Lord and take refuge in Him with the feeling that we are helpless creations.

Qurban is a wind of mercy and wisdom that reminds us to keep ourselves from indulging in wealth, life, wants and desires of the nafs and completely submit ourselves to Allah. We realize this by living the exemplary submission of the Prophet Ismail.



ARGUE

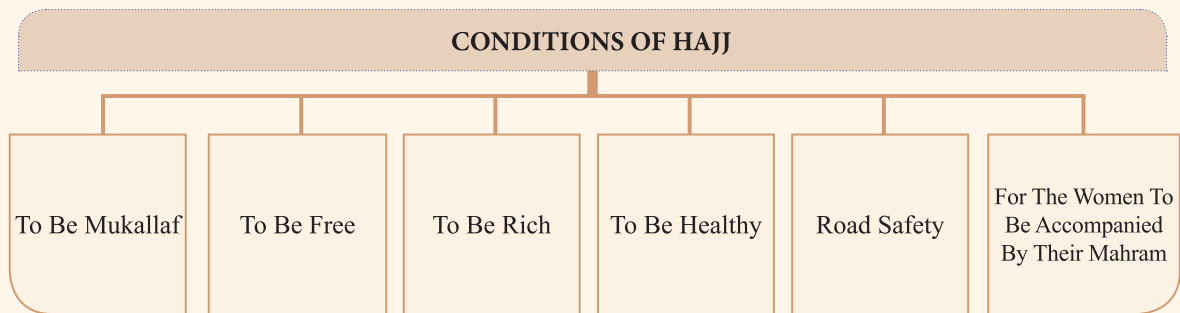
The hajj ibadah should be carried out as soon as possible. The people who are responsible for performing Hajj should try to carry it out in the first year that they possess the required conditions. Our Prophet stated *“Act quickly in performing hajj. Because one of you does not know the time that death will come to them.”* (Abu Dawud, Manasik 5)

Argue the positive sides of going to hajj in youth and old age.

B. THE CONDITIONS OF HAJJ

- To be Muslim, able-minded, to have reached puberty: The obligation of the hajj will not be lifted from those who perform hajj before the age of puberty. They are required to perform the hajj once again when they become rich after the age of puberty.
- To be free: Hajj is not obligatory for slaves and captives.
- To be rich and have the strength/means to perform hajj: One should have the needed money for the journey, and necessary means for the people whose care is upon the pilgrim.

- To be healthy. It is not obligatory for the blind, crippled, paralysed, people who are sick and old to the extent that they can not handle the journey of hajj to perform it themselves.
- Existence of road safety. The emergence of war or an infectious disease may remove the obligation of hajj for that year.

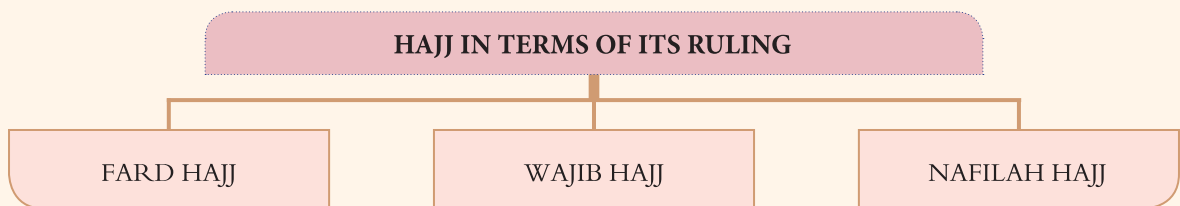


• For the woman to be accompanied by her husband or a very close male relative. In other words one of the male relatives she is not allowed to get married to be accompany her in the journey;

such as her father, grandfather, brother, son, grandson, uncle (maternal or paternal).⁷

7. According to the Shafi madhhab, a woman who is NOT accompanied with her husband or a close male relative may set out to the journey of pilgrimage with a trustworthy group of women in order to perform the hajj that is obligatory upon her.

C. TYPES OF HAJJ



a. The Types of Hajj in terms of their Ruling

1. Obligatory Hajj: It is the type of hajj that is obligatory (fard) upon Muslims who carry the required conditions to perform once in their lives.

2. Wajib Hajj: It is necessary (wajib) to make up the nafilah hajj that was not completed. It is also necessary for a person who vows to perform hajj for whatever reason to carry out this hajj.

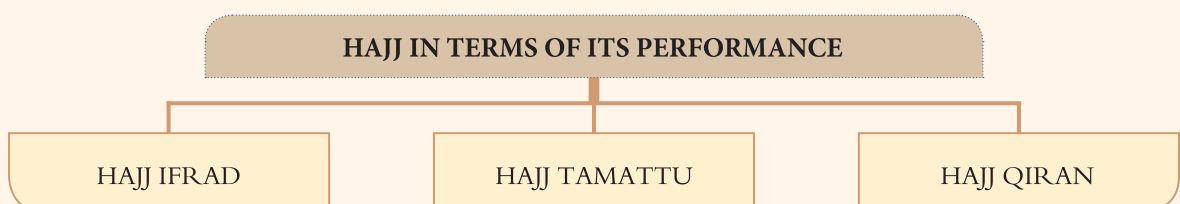
3. Nafilah Hajj: This is the hajj that is performed for the sake of Allah by people who have already carried out the fard hajj or children who have not reached the age of puberty yet.

b. Types of Hajj in terms of its Performance

There are three types of hajj in terms of its performance; ifrad, tamattu and qiran.

1. Hajj Ifrad: It is the type of hajj that is completed with entering the state of the ihram with the intention of performing hajj without umrah. When one enters the state of ihram to perform this type of hajj, he/she states the intention just for hajj not for umrah. This is the most virtuous type of hajj, because in this type of hajj there is no need to slaughter the hady qurban; also the Prophet Muhammad (pbuh) performed this type of hajj.

2. Hajj Tamattu: is performed as follows: in the season of hajj, pilgrim first wears the ihram for



umrah and after the umrah is completed, in the same season-before returning home- he/she wears the ihram once again and performs the obligatory hajj.

3. Hajj Qiran: it is the type of hajj which is performed by making intention to perform umrah

and hajj together with one ihram and one intention in the season of hajj. When the person is wearing the ihram first say the word umrah and say: "I intend to perform the umrah and hajj together". Or the person first intends to perform umrah, then before they complete tawaf they add the intention to perform hajj.

D. TERMS RELATED TO HAJJ AND UMRAH

AFAKI: The pilgrims who come from outside the Miqat borders. It means the one who comes from afar.

ARAFAT: The place located 25km south east of Mecca where the ritual standing is carried out.

HAREM AREA: Harem is the secure area in Mecca and its surroundings where only Muslims are allowed to enter, with the condition that plants are not pulled out and animals are not harmed. The borders of Harem area were determined by the Prophet Muhammad with the guidance of Jibril.

HARWALA: It is the term used for the fast paced and lofty walking, slight running of men between the green pillars (or lights) when the sa'y is being carried out between Safa and Marwa.

HILL AREA: It is the place between the Harem area and the Miqat places.

IHRAM: make something prohibited; in other words it refers to the acceptance of the person, who intends to perform hajj and umrah, certain actions and behaviour as prohibited to himself/herself which are permissible at other times for a certain period of time, in other words until the requirements of hajj and umrah are completed.

IZAR: The piece of cloth worn by men as ihram around the lower half of their body.

MANASIK: Actions and ibadahs that are related to hajj. The term *nusuk* is used for each one of the actions needed to be carried out during hajj and umrah.

MASJID AL-HARAM: is the mosque founded around Baytullah (the Ka'bah). Masjid al-haram is the most virtuous masjid of all masjids in the world. "One prayer that is performed at the Masjid al-Ha-

*ram is more virtuous than performing one hundred thousand prayers at other masjids."*⁸

THE MIQAT AREA: It is the term used for the places where the ihram prohibitions start. They are the places where preparation is carried out in order to enter into the presence of Allah. These place were determined by the Prophet Muhammad himself. They are the five places where pilgrims coming to Mecca should not pass without first entering the state of ihram.

1. **DHUL HULAIFA:** It is the miqat place for people who are coming to Mecca from the direction of Medina. It is located 10km away from Medina. It is 430 km away from Mecca. It is the furthest miqat to Mecca. Our Prophet (pbuh) entered the state of ihram at this miqat place for his farewell pilgrimage (Hajj al-Wada').

2. **JUHFA:** It is the name of the miqat place for those coming from the direction of Egypt and Syria. It is 187km away from Mecca. People coming by way of the Red Sea through the Suez Channel wear ihram near Juhfa at a place called Rabigh.

3. **DHATU IRQ:** It is the miqat place for those coming from the direction of Iraq. Its distance from Mecca is 94km.

4. **QARNU MANAZIL:** It is the miqat of those coming from the direction of Najid and Kuwait. It is 96 km from Mecca.

5. **YALAMLAM:** It is the miqat of those coming from the direction of Yemen and India. It is 54 kms from Mecca.

It is not wajib to wear ihram for the person who passes through the miqat places with the intention for trade, but does not intend to stop by Mecca.

8. Ibn Majah, hadith no: 1406

MINA: The area that is between Mecca and Muzdalifa, and found within the Haram borders. The place where the pilgrims stone the Satan and offer their qurban.

MUHASSAR VALLEY: The place that separates Mina and Muzdalifa from one another and the place where the pilgrims are not meant to stop at when they are going to Mina. This is the place where the Ashab Fil (The army of the Yemen governor Abraha who came to destroy the Ka'bah) were destroyed.

MULTAZAM: The part of the Ka'bah wall located between the Ka'bah door and Hajar al-Aswad.

MUZDALIFA: It is the place between the plain of Arafat and Mina within the Haram borders. It is necessary to be stay at Muzdalifa for a period of time and make a ritual standing on the first day of sacrificial holiday from dawn to the time the sun rises.

RAMAL: It is for men to hastening or walking fast with shaking of the shoulders and walking loftily in the first three shawts (circuits) of the tawaf. The ramal is only sunnah for tawafs for which sa'y is going to be carried out afterwards.

RIDA: It is a piece of stitchless cloth that men wear as ihram on the upper half of their body (waist up).

RUKN YAMANI: It is name of the South corner of the Ka'bah towards the direction of Yemen. This place is greeted just like Hajar al-aswad.

TO SHAVE OR TRIM THE HAIR: In order to end the state of ihram, after throwing stones at the Aqabah Jamrah, it is one of the wajibs of hajj and umrah to shave or trim the hair. The time to shave or trim the hair at hajj are the days of slaughtering the qurban.

When ending the state of ihram, it is necessary to carry out the duties in the following order first to throw stones at the Stan in Mina, then slaughter the qurban and then to shave or have a haircut.

SA'Y: To walk from Safa to Marwa four times, and to come back from Marwa to Safa three times between the hills of Safa and Marwa, which makes up seven shawts (circuits). This ritual is called sa'y. This is one of the wajibs of hajj and umrah.

SHAWT: In respect to tawaf, it means to start from the point of Hajar al-aswad and walk all around the Ka'bah, then once again return to the starting point. As for sa'y, it means every circuit going from Safa to Marwa or from Marwa to Safa. Each tawaf and sa'y consists of seven shawts.

STONING THE SATAN: Stoning the Satan, means throwing small pebbles on the days of sacrificial festival to the stone masses found in Mina that are called the small jamra, medium jamra and Aqabah jamrah.

On the first day of eid, only the Aqabah jamrah is stoned. Its time continues until the time of Dawn on the second day of eid. With the throwing of the first stone, the chanting of talbiye ends and no talbiya is chanted after this. After throwing the stones at the Aqabah jamrah, the pilgrims get a haircut and the state of ihram ends.

The time to throw stones is the four days of eid. On the second and third day of eid all three jamrahs are stoned. The time of stoning on the second and third day of eid starts when the sun is at the meridian and continues till the time of dawn on the next day. On the fourth day of eid the time of throwing stones will have come to an end with the setting of the sun.

The stones should be thrown at the jamrahs one by one with hand. They should not be thrown all at once. The pilgrims who have enough strength are required to throw the stones themselves within a certain time frame.

It is sunnah to throw the seven stones back to back and say "Bismillah! Allahu Akbar" when throwing each of them. It is also sunnah to throw stones first to the small, then medium, and then Aqabah jamrahs on the second and third days of eid. The stones should be small.

TAWAF: means to go around the Ka'bah seven times starting from the Hajar al-aswad and then moving forward by positioning the Ka'bah to the left side.

TAWAF QUDUM: It is the first tawaf that is carried out by the pilgrims when they reach Mecca. Tawaf qudum is sunnah for the afakis (the ones that come from outside of Mecca).

TAWAF TATAWWU: is the voluntary tawaf that the residents of Mecca carry out occasionally.

TAWAF UMRAH: is the type of tawaf carried out by those who make intention for umrah.

TAWAF WADA: means the farewell tawaf. it is also called is Tawaf Sadr. It is the tawaf that must be carried out by the Afakis during the time of hajj, before leaving Mecca after stoning the jamras. The duties of hajj ends with this tawaf. This tawaf is not obligatory upon those who reside in Mecca and haram area within the miqat borders and upon those who perform only umrah. The women who start menstruating before performing the wada tawaf and women whose period does not end before leaving Mecca are not obliged to carry out the wada tawaf. Every tawaf that is performed after the visitation tawaf is considered to be a wada tawaf.

TAWAF IFADA: It is the tawaf performed on the days of Eid Al-Adha after returning from Arafat. This tawaf is one of the obligatory acts (*arkan*) of hajj. It is better for it to be performed after taking off the ihram clothes and cleaning oneself.

TALBIYA: is the following invocation frequently chanted during hajj such as when coming across a crowd, when going up somewhere high, when going down to a valley, when waking up from sleep and at the time of dawn:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ
لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
وَالْمُلْكُ لَا شَرِيكَ لَكَ.

It means: *"Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner."*

After wearing the clothes of ihram and performing two cycles of prayer, talbiya starts to be chanted until tawaf ifada starts. Talbiya is like the promise that was given in the bazmi alast, or at the time of the primordial covenant between man and Allah.

THE DAY OF TARWIYAH: It is on the eighth day of Dhul Hijjah. It is sunnah to go to Mina and spend the night there on this day.

UMRAH: is the act of worship that is carried out on any day of the year by wearing ihram, shaving or cutting hair after the tawaf and sa'y.

URANA VALLEY: is the name of a valley located in the plain of Arafat.

WAQFA: These are amongst the most important duties of hajj; to be present in the plain of Arafat on the day of Arafat, to be present in Muzdalifa after midnight on the eve of eid, to perform act in these places such as remembering Allah, chanting talbiya, tasbih, takbir, to repent, to say prayers, and to contemplate.

E. THE RUKNS OF HAJJ

1. IHRAM

The ihram is a rukn of hajj. Ihram means to intend to perform the hajj, umrah or both of these acts of worship together. The ihram has limitations in terms of time and location. The limits of ihram in terms of time; it starts from the first night of Ramadan festival (Eid al-Fitr) and continues up to the dawn of the first day of sacrificial holiday (Eid Al-Adha). The limits of ihram in terms of location have already been mentioned above.

The Obligatory Acts of Ihram

Other than hajj, according to Malikis, the terms "*fard*" and "*wajib*" are used in the same meaning in other acts of worship. As for hajj, the term fard is used for the rukns (essential parts) of hajj. In other words, if one of the fard acts of hajj is not fulfilled, hajj will be invalid. As for the term wajib, even though it is prohibited not to fulfill a wajib act without a valid excuse under normal circumstances, hajj will not become invalid by not fulfilling a

wajib act. It can be made up for by offering a qurban.

The following are the wajib acts of ihram:

1. For man, to take off all clothes he is wearing which cover the body and have stitches,
2. For man, to leave his head uncovered and to take off his watch and ring,
3. For woman, to leave her face and hands uncovered: The woman may wear clothes that cover her body and have stitches; however, she can not wear a niqab (face veil) and gloves. As long as there is no danger of mischief, it is considered haram for her to cover her face.
4. To chant talbiya,
5. To start chanting talbiya and wearing ihram at the same time and to continue to do this until starting tawaf, afterwards continuing this until reaching the house of worship in Arafat. As for the person performing umrah, they recite talbiya from the place of miqat and continue until they reach the haram area.

The Sunnah Acts of the Ihram

The following are the sunnahs of the ihram:

1. To perform major ablution before putting the ihram clothes on. It is recommended to cut the nails, to trim the moustache, to shave the hairs of the pubic and underarm area, to brush the hair before having ghusl for ihram. The woman who is menstruating or is within the puerperal period after childbirth also wash herself for the ihram and perform all of the actions related to the hajj except making tawaf around the Ka'bah. She can enter the Masjid Haram after she cleans herself and performs ghusl.
2. To wear izar, rida and clogs. It will be sufficient for a man to cover his whole body with the one piece of clothing but this is against the practice of the Prophet.
3. To perform two cycles of prayer after bathing but before going into the state of ihram.

Prohibitions related to Ihram

There are actions and behaviour forbidden for the people who are in the state of ihram. Those who are in the state of ihram must refrain from these forbidden actions until they are out of ihram. These are called "the prohibitions of ihram".

1. Sexual intercourse and actions that lead to it,
2. To put on pleasant scents,
3. To cut the nails, to cut the hair,
4. To harm land animals or their eggs.

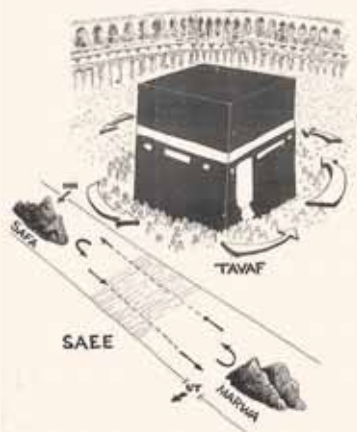
Things that are not Forbidden for the Person in Ihram

1. Provided that not to be for trading purposes, to carry something on the head,
2. To wear a belt in order to earn one's sustenance. The belt must be touching the person's skin.
3. To change or wash one's clothing,
4. To rest under the shade of things like building, trees, rooves etc,
5. To protect oneself from the sun and wind by using hands but without touching the hands to the body.

2. TO MAKE THE SA'Y BETWEEN SAFA AND MARWA

The sa'y between Safa and Marwa consists of seven shawts (circuits), which start at Safa and end at Marwa. As going from Safa to Marwa is considered one shawt, the return is also considered one shawt.

In order for a sa'y to be valid, it must take place and be carried out in an appropriate manner after an obligatory or voluntary tawaf. However, for the people who are performing ifrad or qiran hajj, it



must be carried out after the wajib tawaf like the qudum tawaf. Otherwise, it must be postponed to after ifada tawaf. Likewise, if there is a situation that prevents a person from carrying out the qudum tawaf such as illness, menstruation etc, the necessity of the performance of the qudum tawaf will be removed.

The person who is performing the tamattu hajj delays carrying out the sa'y to after the ifada tawaf which is a rukn.

The following are the sunnahs of the sa'y:

- a. To kiss Hajar al-Aswad before going to perform sa'y,
- b. For men, to climb up Safa and Marwa hills. This is also a sunnah for women if they are not busy,
- c. To walk hastily between the two green pillars,
- d. To say prayers at Safa and Marwa.

It is recommended to drink from Zamzam water with a good intentions before starting the sa'y.

It is wajib to stay at Muzdalifa for some time enough to perform prayer and eat food. It is mustahab to spend the night there. It is mandub to stay at the place called Mash'ar al-Haram by facing the qiblah, to recite lots of remembrances of Allah, to say prayers and praises to the Prophet.

After the sun rises, Those who perform the hajj turn to the jamratul aqabah and throw seven stones while walking or riding on an animal. They say the takbir after throwing each one of the pebbles and do this back to back. Tahallul asghar takes place by throwing the stones at jamratul aqabah; in other words, all prohibition of ihram end except sexual intercourse and hunting for the candidate of pilgrimage. If they have already done sa'y, it will be reprehensible for them to put on pleasant scents until they perform the ifada tawaf.

Either the head should be shaved or the hair should be trimmed. Those who have the hady qurban with them slaughter it. Although it is sufficient for the men to trim their hair, it is considered more virtuous for them to shave it. It is sunnah for women to cut off about the length of a finger from the tips of their hair.

3. TO STAND IN THE PLAIN OF ARAFAT



It is an essential part of a hajj to stay in the plain of Arafat on the night of Eid Al-Adha. It does not matter this standing takes place in which area of Arafat. When being found in Arafat, it is required for the pilgrim to wait motionless for the length of time enough to sit between two prostration.

To perform the ritual standing in the afternoon of the day of Arafat is wajib and not a rukn. If it is not done, it can be made up for by slaughtering a qurban.

The sunnah of the ritual standing in Arafat are the following:

- a. In the afternoon, it is sunnah for the imam to deliver two sermons in the masjid of Arafat and to teach the people about actions/duties of hajj,
- b. To perform the noon and late afternoon prayers by combining them at the time of noon prayer (jam al-taqdim) - except those who live in Arafat region. Firstly the adhan is recited for the noon prayer, and then the adhan for the late afternoon prayer is recited. Afterwards, the prayers are performed in a combined way. Afterwards the person will go to the mountain of mercy and say prayers in a state of humility until the sun sets. Afterwards pilgrims head to Muzdalifa with the imam. When they reach Muzdalifa, they perform the evening and night prayers in a combined form

in the time of night prayer (jam ta'khir), and the night prayer is shortened.

4. TO CARRY OUT THE IFADA TAWAF

The ifada tawaf is carried out by circumambulate around the Ka'bah seven times. The time of ifada tawaf starts with sun rise on the day of eid. Before this tawaf, it is needed for the pilgrim to stone the jamratul aqabah (big Satan).

The Required Conditions for the Ifada Tawaf to be considered Sahih

- a) To be cleansed from spritual and physical impurities,
- b) To cover the parts of the body is commanded to be covered by Islam,
- c) To position the Ka'bah to the left side while carrying out the tawaf,
- d) To carry out the tawaf inside the Masjid al-Haram,
- e) To make the tawafs back to back without giving much pause in between,
- f) To keep the whole body outside the shadervan and the Hijr area. Shadervan is the name of the place that surrounds the base of the Ka'bah and the length of its protrusion is a little bit above the ground.

The Wajibs of the Ifada Tawaf

- a) To start each circuit from the Hajar al-Aswad,
- b) For those who are able to walk to make the tawaf by walking.

The Sunnahs of the Ifada Tawaf

a) To silently kiss Hajar al-Aswad when starting the tawaf. Those who are unable to do this can put their hand on Hajar al-Aswad and kiss their hand. Those who can not do this may touch it with a stick and kiss the stick. Those who can not do this may just point their hands at it and recite the takbir.

b) To touch the corner of Ka'bah called rukn yemani.

c) Those who enter the state of ihram at miqat place to walk hastily and shaking shoulders in the first three circuits of the tawaf.

When the pilgrim fulfills the ifada tawaf, all the prohibitions of ihram including sexual intercourse, hunting and putting on pleasant scents end. This is called tahallul akbar.

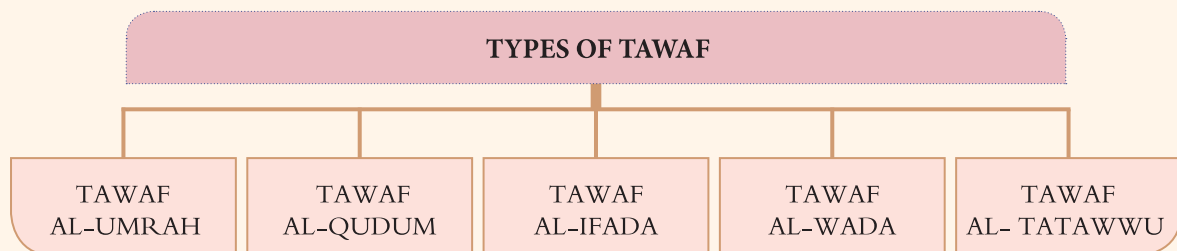
The Recommended Acts of the Ifada Tawaf

- a) To make the tawaf in ihram clothing,
- b) To make the tawaf as soon as having the hair cut without postponing it.

Types of Tawaf

1. Tawaf Umrah: The tawaf in which the first four circuits are the rukns of umrah and it is carried out in the state of the ihram. It is fard for the people who are performing the umrah.

2. Tawaf Qudum (Arrival Tawaf): It is the first tawaf that is carried out in the state of ihram by those that come from other countries. It is a sunnah.



3. Tawaf Ifada: It is performed after returning from Arafat and it is one of the rukns of hajj.

4. Tawaf Wada (Farewell Tawaf): It is the last tawaf performed before leaving Mecca after stoning the devil in Mina. This tawaf is mandub for the pilgrims who come from outside Mecca.

5. Tawaf Tatawwu (Nafilah or Voluntary Tawaf): It is the type of tawaf that is occasionally carried out by the Muslims who reside in Mecca. Performing voluntary is considered more virtuous for the people who have come from outside Mecca to do this tawaf than performing the nafilah prayer. Because these people may not always find the opportunity for this act of worship.

F. THE ORDER OF THE THINGS THAT NEED TO BE DONE ON THE DAY OF EID

The duties that are needed to be carried out on the day of Eid Al-Adha, are carried out in the following order:

- a) The stoning jamratul aqabah,
- b) The slaughtering qurban,
- c) Shaving or cutting the hair,
- d) Performing tawaf ifada,

It is wajib to carry out the stoning before getting shaved and before doing the ifada tawaf. When this order is not followed, this can be made up for by offering a qurban.

If one slaughters the qurban before the stoning or carries out the ifada tawaf before slaughtering the qurban or getting shaved or even doing both, if they get their hair shaved before slaughtering the qurban, no punishment is required.

It is wajib for the pilgrims to return to Mina after the ifada tawaf. They will stay there for three days if they are not in a hurry to return to Mecca. If they are in a hurry, they stay there for two days.

When they return to Mina, it is wajib for them to throw seven pebbles at each one of the big, medium and small devil in the afternoon. The time of stoning continues until sunset. To do the stoning at night is a way of making up (qada).

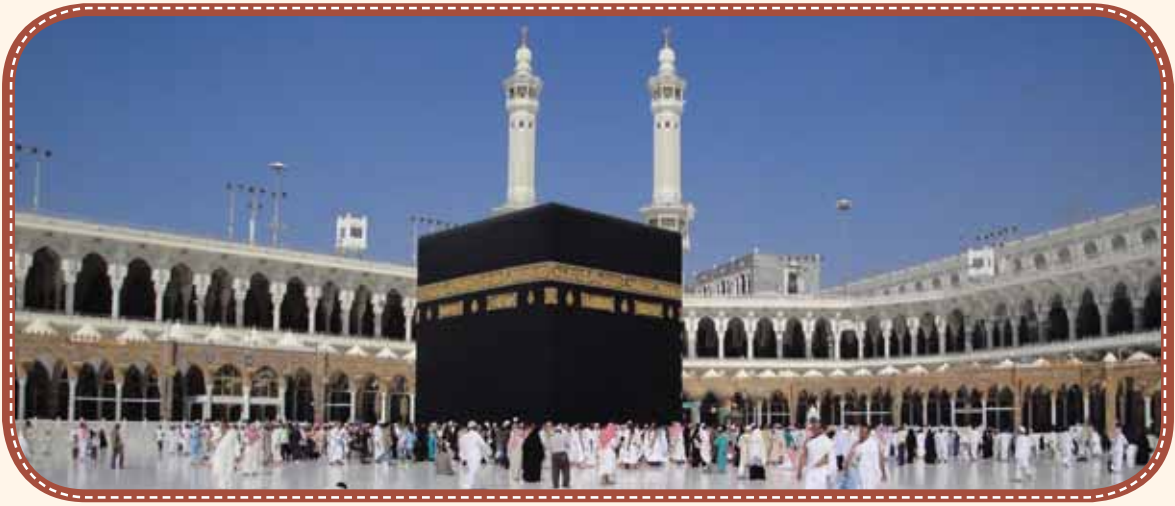
In order for the stoning to be considered valid the thing that is thrown must be a stone, that there should be seven stones, each of the stones must be thrown separately, the stoning of the three devils must be carried out in order. It is considered mandub to throw the stones with the right hand, to recite the takbir when throwing each stone, to not give a pause in between throwing the seven stones, to say prayers for the amount of time enough to read chapter al-Baqarah (2) after throwing stones at the big and medium devils.

It is mandub to carry out the farewell tawaf after finishing the duties of hajj.

It is needed for the stoning of jamrat al-aqabah to be carried out before the shaving and the ifada tawaf; if pilgrims carry it out before any one of these two, a qurban must be offered.



G. UMRAH (MINOR PILGRIMAGE)

**a. The Meaning of Umrah**

The word umrah lexically means "visit". As for the terminological meaning, it means to make tawaf around the Ka'bah in the state of ihram, to go to the Ka'bah with the intention of carrying out certain acts of worship such as performing the sa'y between Safa and Marwa.

Our Prophet stated in relation to the merits of umrah; *"(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one)."*⁹ and *"Perform the Hajj and Umrah back to back (one after the other), for both the Hajj and the Umrah remove poverty and sins just as the bellows removes filth from iron, gold, and silver."*¹⁰

b. The Ruling of Umrah

It is sunnah muakkadah to perform umrah once in a lifetime. In the way umrah may be performed with hajj, it can also be performed before or after hajj.

c. The Difference between Hajj and Umrah

Although there are commonalities between hajj and umrah, they also have differences. The following are the differences between hajj and umrah:

- It is obligatory to perform hajj once in a lifetime, to perform umrah is sunnah muakkadah.

- The time of hajj is specified, while there is no specified time for umrah. Umrah may be performed at any time of the year except the time when the person goes into the ihram for hajj.

- The following rituals are performed as part of hajj; The ritual standings at Arafat and Muzdalifa, stoning of the devil, sermon, the qudum and sadat tawafs, the praying of salats by joining them. However, they are not carried out in umrah.

- The qurban is slaughtered in hajj, while in umrah it is not. When the hajj is nullified, it is required to slaughter a cow or camel, as for nullifying the umrah, it requires slaughtering a sheep.

d. The Rukns of Umrah

The rukn of umrah, other than the ritual standing at Arafat, is same as the rukns of hajj.

e. Some Matters Concerning Umrah

The miqat for umrah in terms of its location, is same as the miqat places of hajj, except for the permanent residents of Mecca. The miqat in terms of time is all the days of the year. When one wants to go into the ihram for umrah while he/she is in Mecca, he/she needs to go outside the haram area.

It is makruh to perform more than one umrah in a year.

The things that are forbidden for a person performing hajj are also forbidden for a person performing umrah.

9. Bukhari, "Umrah", 1; Muslim, "Hajj", 437

10. Tirmidhi, "Hajj", 2; Nesai, "Hajj", 6

If a pilgrim engages in sexual intercourse or actions similar to it before completing all the rukns of umrah, the umrah becomes invalid. The pilgrim

must carry out the make up umrah for this and slaughter a hady qurban.



LET US COMPARE

Compare the differences between the hajj and umrah.

| | TYPES OF IBADAH | TIME | IHRAM | TAWAF | SA'Y | WAQFA | WAQFA IN MUZDALIFA | GATHERING PEBBLES | STONING THE DEVIL | SACRIFICING AN ANIMAL |
|-------|-----------------|------|-------|-------|------|-------|--------------------|-------------------|-------------------|-----------------------|
| HAJJ | FARD | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| UMRAH | SUNNAH | ✗ | ✓ | ✓ | ✓ | ✗ | ✗ | ✗ | ✗ | ✗ |

H. OTHER MATTERS CONCERNING HAJJ AND UMRAH

a. The Hady Qurban



It is the term used for the qurbans slaughtered at hajj when someone violates the ihram prohibitions other than the prohibition of hunting and sexual relations. The qualities needed in regards to the animal to be slaughtered as qurban are also required here.

Hady is of three types:

1. The Wajib Hady: is the qurban needed for the tamattu and qiran hajj. The qurban that is offered as punishment when an ihram prohibition is violated, when the pilgrim engages in sexual intercourse, when the hunting prohibition is violated, to compensate for not implementing the sunnahs, ihsar, or when the hajj is missed.

2. The Nadhr (votive) Hady: The hady qurban that is vowed to be slaughtered in order to distribute to the poor or the one that is vowed to be slaughtered in general terms.

3. The Nafilah (voluntary) Hady: The qurban that is offered by those who perform only hajj (ifrad hajj) or only umrah for the sake of Allah. The one who offers this type qurban may eat from its meat. The remaining parts are distributed to the poor.

Because hady means the qurban that is slaughtered as a gift to the Ka'bah and Haram area, whether it be wajib or nafilah, it should be slaughtered within the borders of the haram area.

The shukr (thankfulness) qurbans that are wajib upon the pilgrims performing the tamattu and qiran hajj should be slaughtered from the time about to sunrise on the first day of eid until the sunset on the third day. It is more virtuous to slaughter it on the first day of eid at Mina and its surroundings. If it is delayed and not slaughtered within this time, a punishment (jaza) qurban will also be needed. There is no specified time for slaughtering the ihsar, jaza and nadhr type of hady qurbans. It may be slaughtered at any time, provided that it is carried out within the haram borders.



Those who perform the tamattu or qiran hajj have to fast for ten days if they can not find a qurban to offer. Three of these days should be fasted during hajj, and the remaining seven should be fasted in their home country after they return. The last day to fast the three days during hajj is the day of arafa.

b. The Prohibitions of Hajj and Umrah

There are certain actions that are prohibited from a religious standpoint for those who are in the state of ihram for the purpose of hajj or umrah. The violations of these prohibited actions are called "jinayat al-hajj". There are punishments as a consequence for the violation of these prohibitions. The thing that is required to be done due to these punishments are generally called "fidya".

The fidya changes in accordance with the nature of the prohibition violated. Some of them require slaughtering a sheep or goat, some of them require slaughtering a cow or a camel. Charity is given in case of some of these violations. As there is no difference between knowing and not knowing whether the violated actions was a prohibition or not, there is also no difference if they are violated intentionally, mistakingly, by forgetting or by being forced to do it.

A) CIRCUMSTANCES THAT REQUIRE SLAUGHTERING A BADANA (A COW OR CAMEL)

1. To engage in sexual intercourse before coming out of the state of ihram,
2. To carry out the visitation tawaf in a state of major impurity (janabah), while menstruating or in the period of postnatal bleeding.

B) CIRCUMSTANCES THAT REQUIRE DAM (TO SLAUGHTER A SHEEP OR GOAT)

These are the violations related to not performing one of the wajibs of hajj, delaying them, nullifying umrah or violating the ihram prohibitions. These jinayats are of two types:

a-Jinayats related to not performing one of the wajibs of hajj or not performing them on time: Passing miqat borders without ihram, abandoning sa'y altogether or not carrying out at least four of its circuits, not performing the ritual standing at muzdalifa without having a valid excuse, not stoning the devil or not throwing more than half of the stones required to be thrown in a day, not carrying out the last three shawts or just one shawt of the visitation or umrah tawaf, for the pilgrims coming from outside the miqat borders to abandon the wada tawaf or for them not to carry out most of its shawts or four or more of its shawts, to carry out the visitation and umrah tawaf in the state of minor impurity, or to carry out the farewell or arrival tawafs in the state of major impurity, leaving Arafat before the sun sets, carrying out the visitation tawaf after the days of eid without having an excuse, getting shaved in order to get out of the ihram somewhere outside the Haram area or after the days of eid and not following the order of hajj.

b-Jinayats related to the violations of the ihram prohibitions: Putting on a pleasant scent on the whole of an organ at once, to put on oil or to paint henna on oneself for adornment, to wear a piece of clothing, socks or covered shoes for a whole day or for the whole night, to cover the head and face, to shave the hair, beard or the hairs of another organ

of the body, to cut all the nails of one hand or foot, to engage in sexual intercourse after shaving and coming out of the ihram but before carrying out the visitation tawaf or doing things that may lead to sexual intercourse while in the state of ihram.

C) CIRCUMSTANCES WHICH REQUIRE TO GIVE AS MUCH SADAQA AS ZAKAT AL-FITR

The following are the circumstances which require to give sadaqa; putting on a pleasant scent or oil on a part of any organ, shaving the head, beard or shaving less than a fourth of the head in the state of ihram, shaving someone else, wearing stitched clothing and shoes that cover the heels or covering the head for less than one whole day or one full night, cutting a part of the nails of one hand or

foot, carrying out the qudum, wada or nafilah tawaf without wudu, leaving the shawts after the fourth shawt of the sa'y or the wada tawaf, throwing less than the needed amount of stones at the places of jamrahs.

The following circumstances are prohibited for everyone, whether they are in the state of ihram or not; to hunt games in the Haram area, to cut or pull out trees and weeds that grow freely on its own and that are not dried up. Those who cuts or pulls out trees or plants that grow on their own in the Haram area must compensate for this circumstance by giving sadaqa to the poor. A punishment is not required for pulling out trees and plants that were planted by people. The person who hunts game in the Haram area must give sadaqa in the amount of the value of the game.

INFORMATION BOX

One who violates the prohibitions of ihram because of a valid excuse is free to choose one of the following options as a punishment:

- a) He/she may slaughter a qurban in the Haram area
- b) He/she may fast in a place of their choosing three days continuously or by giving breaks in between
- c) He/she may feed six poor people for a whole day including the mornings and nights or he/she may feed one poor person for six days
- d) He/she may give six poor people the zakat al-Fitr

c. Ihsar

Ihsar means that the person who wears the ihram for the purpose of hajj or umrah is held from completing the ritual standing at Arafat and tawaf. Obstacles that prevent one from carrying out the journey of hajj or the tawaf and waqfa such as coming across an enemy, being imprisoned, sickness, losing money can all be reasons for ihsar.

The person who is prevented from carrying out the ritual standing at Arafat and tawaf because of ihsar will come out of the state of ihram in the place where they are prevented. It is not needed for

this person to slaughter the hady qurban, but if they have a hady qurban with them, they slaughter it in the place they were prevented from pilgrimage.

d. Fawat (To Miss the Hajj)

If those who wear ihram in order to perform hajj do not stay at Arafat for even a moment from the time after noon on the eve of the festival until the time the sun starts to rise on the day of festival, they will miss the hajj. Such people need to perform umrah and end the state of ihram. They will perform a make up (qada) pilgrimage in later years.



e. Performing pilgrimage through a representative (Badal)

It is permitted for those who can not carry out hajj to send someone as a representative in their place, this is called badal. As a matter of fact, a woman from the Bani Has'am came to our Prophet in the year of the Farewell Pilgrimage and asked:

"O Allah's Messenger! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform Hajj on his behalf?" Our Prophet stated:

"-Yes you may, He answered"¹¹ In another rivayah, someone from the Bani Juhayna came to our Prophet and asked: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?"

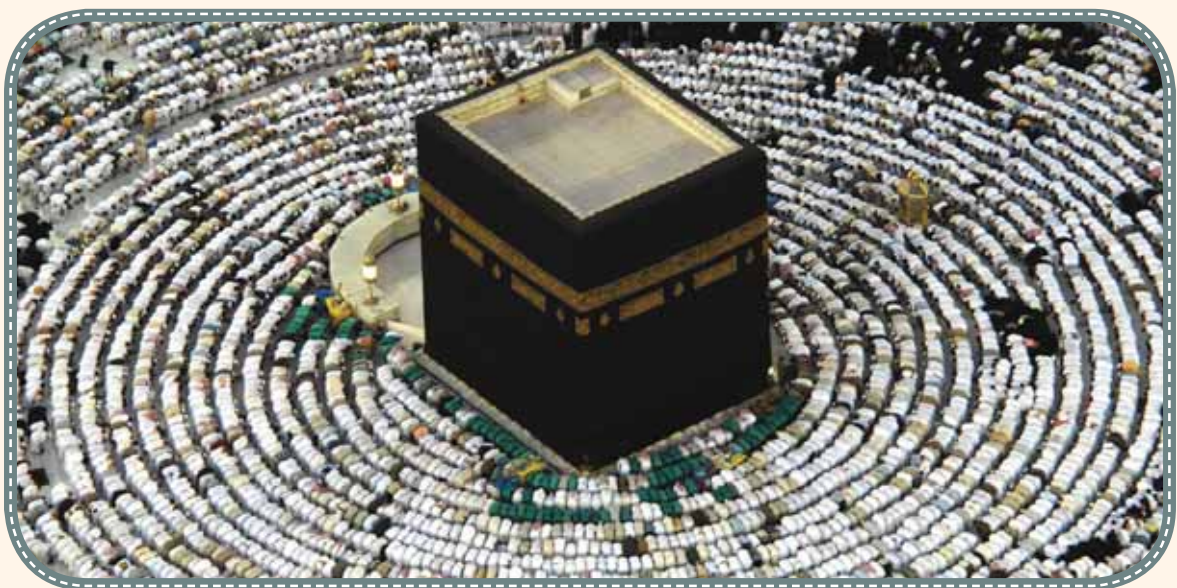
Our Prophet replied: *"Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."*¹²

Those who do not perform hajj even though it is fard upon them must specify in their will before they die that they want to send someone as a badal to perform the hajj in their name. If one third of their wealth is enough to send a badal for hajj, the heirs need to fulfill this will; if it is not enough, the heirs do not have to fulfill it.

Those who perform hajj as representative must make intention in the name of the person who has sent them when they are going into the state of ihram. All the expenses of the representative must be paid for by the person who has sent them.

11. Bukhari, Hajj 2-1; Muslim, Hajj 713

12. Bukhari, Jaza al-Sayd 22





EVALUATION ACTIVITIES

1. Make the definition of the word hajj.
2. Explain the wisdom and benefits of hajj.
3. What do the terms ihram, talbiya, tawaf and wuquf mean? Explain briefly.
4. State the classification of hajj in terms of its performance.
5. What are the rukns of hajj?
6. Upon whom does hajj become obligatory? Explain.
7. What is the meaning and ruling of umrah? When is it carried out? Give some brief information.



MATCH THE FOLLOWING

| | | |
|---|---------------------|--|
| 1 | Manasik | To go around the Ka'bah seven times |
| 2 | Afaqi | To stay/stand in a location with the purpose of ibadah |
| 3 | Shawt | The mosque around the Ka'bah |
| 4 | Waqfa | To go around the Ka'bah once |
| 5 | Hill | The place where the ihram prohibitions start |
| 6 | Masjid al-Haram | Actions and ibadahs concerning hajj |
| 7 | The border of miqat | The eighth day of Dhul hijja |
| 8 | Tawaf | Pilgrims who come from outside the borders of miqat |
| 9 | Tarwiya | The area between the haram area and the borders of miqat |

TRUE-FALSE QUESTIONS

1. () Pilgrimage is a “fawri” act of worship. In other words one should carry it out in the first year that he/she starts to carry the required conditions.
2. () The pilgrimage that is completed with only the intention of hajj and without performing the umrah is called the qiran hajj.
3. () Mina is an area that is found between Mecca and Muzdalifa and it is within the Haram borders.

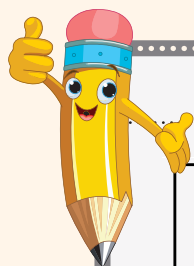
FILL IN THE GAPS

(Rida, Tawaf Tatawwu, Sa'y, Madinah Munawwara, Hajar al-aswad, Izar)

1. is the place where our Prophet, who has been sent to the universe as mercy, and his blessed Companions lived.
2. is the blessed stone that is greeted and kissed and where the promise of submitting oneself to Allah and bay'ah was given.
3. The seamless cloth worn by men around the lower part of their body is called, and the seamless cloth they wrap on the top part of their body is called
4. The is carried out by going from hill of Safa to the hill of Marwa four times and returning from Marwa to Safa three times.
5. is the nafilah tawaf that is carried out from time to time by the people who are the residents of Mecca mukarramah.

WRITE THE RULINGS OF THE FOLLOWING SITUATIONS

| | |
|---|-------|
| A woman who uncover her face during ihram | Wajib |
| A person who perform more than one umrah in one year | |
| Wearing izar, rida and clogs when going into the ihram | |
| To perform the tawaf wada after completing the duties of hajj | |
| To carry out the tawaf ifada | |



WORDSEARCH: FIND THE WORDS

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Z | I | T | A | W | A | F | E | E | T | O | A |
| H | W | U | Q | U | F | A | T | B | Q | D | F |
| A | N | I | S | T | A | L | B | I | Y | A | A |
| V | M | T | A | E | E | U | M | R | A | H | W |
| O | U | N | Y | L | E | F | H | A | D | Y | A |
| H | Z | C | R | O | I | H | R | A | M | Q | T |
| A | D | M | U | L | T | A | Z | A | M | F | S |
| J | A | M | Y | H | A | R | W | A | L | A | D |
| J | L | A | W | N | X | M | I | Q | A | T | F |
| C | I | R | S | A | F | A | A | W | L | M | D |
| I | F | W | P | K | G | C | M | I | N | A | A |
| F | A | A | A | R | A | F | A | T | V | L | Y |

TAWAF
 UMRAH
 HADY
 FAWAT
 ARAFAT
 SAFA
 MARWA
 IHRAM
 TALBIYA
 WUQUF
 MINA
 MULTAZAM
 MUZDALIFA
 MIQAT
 HARWALA
 HAJJ
 SAY



MULTIPLE CHOICE QUESTIONS

1. Which type of hajj is performed by wearing ihram first for the purpose of performing umrah in the season of hajj, and then wearing it again after umrah with the intention of performing the hajj in the same season - before returning home?
 - A) Tamattu hajj
 - B) Qiran hajj
 - C) Ifrad hajj
 - D) Wada hajj
2. Which option below is not one of the places of miqat?
 - A) Juhfa
 - B) Yalamlam
 - C) Arafat
 - D) Dhul khulaifa
3. Where are the waqfa carried out?
 - A) Mina and Muzdalifa
 - B) Arafat and Muzdalifa
 - C) Safa and Marwa
 - D) Arafat and Mina
4. Which of the options below is not forbidden to the person in ihram?
 - A) To put on pleasant scents
 - B) To cut the nails
 - C) To trim the hair
 - D) To change or clean the clothing
5. Which one of the options below is not amongst the rukns of hajj?
 - A) The qudum tawaf
 - B) Waqfa at Arafat
 - C) Ihram
 - D) Say'
6. In which order do the pilgrims carry out the duties of hajj on the first day of Eid Al-Adha?
 - A) Stoning the jamrat al-Aqabah, slaughtering qurban, trimming hair, the ifada tawaf
 - B) The ifada tawaf, slaughtering qurban, stoning the jamrat al-Aqabah, trimming hair
 - C) Trimming hair, the ifada tawaf, stoning the jamrat al-Aqabah, slaughtering qurban
 - D) Slaughtering qurban, trimming hair, stoning the jamrat al-Aqabah, the ifada tawaf
7. The person who violates the ihram prohibitions because of a necessity or a valid excuse is free to choose one of the different punishments. Which one is not one of these types of punishments?
 - A) To slaughter a punishment qurban
 - B) To fast for three days
 - C) To give sadaqa to a poor person
 - D) To feed six poor people

CHAPTER 11

QURBAN (SACRIFICE)

CONTENTS

- A. THE DEFINITION AND IMPORTANCE OF THE QURBAN
- B. PEOPLE FOR WHOM IT IS SUNNAH TO SLAUGHTER AN ANIMAL
- C. ANIMALS WHICH COULD BE OFFERED AS QURBAN
- D. WHEN AND HOW TO SLAUGHTER A QURBAN
- E. THE AQIQAH QURBAN



PREPARATORY WORKS

1. Discuss the benefits of qurban in terms of its contribution to helping each other.
2. Say what you know about the history of the qurban.
3. Gather information about the qualities of the animals that can be slaughtered as qurban.
4. What does nadhr qurban mean? What are the differences between the qurbans that are slaughtered on Eid Al-Adha and the nadhr qurban? Gather information about this topic from your teachers.
5. Gather information about the animals whose meat can be eaten and can not be eaten.
6. Do you know how the qurban is slaughtered? What did you observe when the qurban was being slaughtered?
7. Sometimes hunting certain animals are prohibited or restricted. What would the purpose of such limitations be?

A. THE DEFINITION AND IMPORTANCE OF THE QURBAN



a. The Definition of Qurban

The word qurban lexically means to come close. As for its terminological meaning, it refers to "the animal that carries the needed qualities to be slaughtered and that is slaughtered at a specified time with the intention of ibadah in order to come close to the rahmah (mercy) of Almighty Allah." In Arabic, the word "udhiyya" is used in the meaning of qurban.

Our Prophet (pbuh) stated in regards to the slaughtering of a qurban:

"The son of Adam does not do any actions on the day of Eid Al-Adha which is more pleasing to Allah than sacrificing an animal. The person slaughtering the qurban will reach a high status by Allah the Almighty even before its blood touches the ground. So slaughter your qurbans with complacency." (Imam Malik, al-Muwatta, Kitab al-Qurban, 24)

b. The Place of Qurban in our Religion

The qurban which is a means for people to come closer to Allah is a debt we owe to Allah the Almighty to show our gratitude for all the blessings that He has bestowed upon us. Coming nearer to Allah is a means to reach His mercy and blessings.

c. The Ruling of Qurban

It is sunnah muakkadah to slaughter a qurban.

Our Prophet (pbuh) made clear that this act of worship has been carried out since the time of the Prophet Ibrahim (pbuh): *"Slaughter the qurban. This is the sunnah of your father Ibrahim."*¹

The ibadah of qurban will not be carried out if the animal is not slaughtered and or by giving the animal or its value to the poor as a charity.

d. The Benefits of the Qurban

The qurban has many benefits. We can list some of them as follows:

- It encourages people to make financial sacrifices in the path of Allah.
- It ensures helping the poor people.
- By means of qurban, poor people meet their needs for food to a certain extent. Thousands of animals are slaughtered across the world and

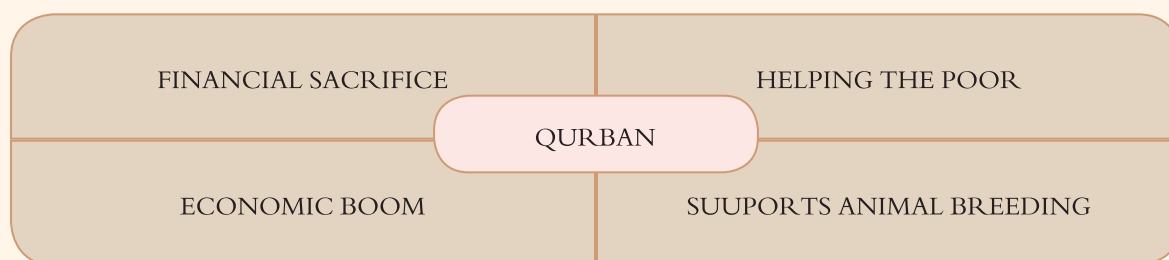
1. Sunen Ibn Majah

wealthy people mostly benefit from this. Whereas the poor and destitute benefit more from the qurban that are slaughtered with the intention of carrying out a religious duty on Eid Al-Adha.

- Charity organisations are supported when the meat and skins of the qurban are donated to them. Thanks to qurban organisations, help reaches to even the remotest corners of the world.

- The qurban also brings economic vitality to the market.

- By means of ibadah of the qurban, the profession of animal breeding, which is an important source of income, is supported. In this way people who breed and sell animals for qurban are able to ensure their sustenance.



B. PEOPLE FOR WHOM IT IS SUNNAH TO SLAUGHTER AN ANIMAL

Slaughtering the qurban with the intention of ibadah on Eid Al-Adha is sunnah for people who possess the following qualities:

- To be a Muslim.
- To be able-minded.
- To be free.
- Not to be a pilgrim: Because the hady qurban is sunnah for the pilgrims.
- To have sufficient financial means to slaughtering a qurban.

C. ANIMALS WHICH COULD BE OFFERED AS QURBAN

The qurban can only be one of the following animals; sheep or goat, cattle and camel. Buffaloes are also considered from the cattle family. Both male and female of these animals can be slaughtered as the qurban.

A person may slaughter a sheep, goat or cattle as qurban in their own name or in the name of those for whom they are religiously responsible to look after.

Lambs that are six months old but are as fleshy and big as a one year old sheep may also be offered as qurban.

Seven people, at most, can come together and collectively slaughter a camel or cattle as a qurban. However, these partners must all be Muslim and they must all pay for their share. They must have come together with the intention of slaughtering the qurban for the sake of Allah.

The defects of the qurban that do not prevent it from being offered as qurban:

- The animals with the following defects can be slaughtered as qurban; Animals whose ears have holes in them, animals that have the tip of their ear cut off, animals that have half their ear cut off, ani-



animals that have some of their teeth missing, animals that have been castrated.

- The animals with the following defects

can also be slaughtered as qurban; animals that are cross-eyed, crippled, sluggish, mad, that have or do not have horns from birth, whose horn is a little broken.

The defects that prevent an animal from being offered as qurban:

- The animals with the following defects can not be offered as qurban; animals that have one or two blind eyes, animals most of whose teeth have fallen out, animals that have one or two of their horns completely broken, animals that have more than half of their ear or tail cut off, animals that were born with no ear or tail.
- The animals with the following defects can not be slaughtered as qurban, either; animals that have the tip of their breast broken off, animals that are very weak, so sick that they can not stand or take a few steps, crippled to the extent they can not walk.

D. WHEN AND HOW TO SLAUGHTER A QURBAN

INFORMATION BOX

The qurbans that are slaughtered before the eid prayer, on the day of arafa, before or after the qurban slaughtering days are considered invalid. This is stated in a hadith: The first thing we will do on this day of ours, is to offer the ('Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice).” (Bukhari Adahi 1; Muslim, Adahi 1)

a. The Time to Slaughter the Qurban

The time to slaughter the qurban starts on the first day of Eid al-Adha after the performance of the festival prayer. It continues until the setting of the sun on the third day of festival.

b. The Way to Slaughter the Qurban and Invocations of Qurban

The rukn of qurban is to shed the blood of the animal that is offered as qurban. If the animal is killed without spilling its blood, it is not acceptable as a qurban.

The most virtuous of the qurbans are sheep, goats, and camels.

The animal that will be slaughtered as qurban should be brought to the slaughtering area without being harmed. It should be placed facing towards the qiblah and layed down on its left side. Its back right foot should be left free and its other legs should be tied up. Afterwards:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ.

This ayah is read: "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."² Then after this:

"Bismillahi Allahu Akbar" is said and the animal is slaughtered. The animals windpipe, oesophagus and the two veins next to these (between them) are cut. It is sufficient to cut the windpipe and the two veins. Until the animal dies, its neck can not be completely cut and the head can not be separated from its body.

If he/she is capable, the owner should slaughter the qurban, and recite the basmala while slaughtering it. If he/she is not able to slaughter it, he/she should have it slaughtered by appointing a capable Muslim as his/her representative whom he/she sees suitable. The owner should be present at the slaughtering and should participate in the invocation by reciting the basmala. People who want to slaughter their qurbans in a place outside the place of their residence. They may have it slaughtered by someone whom they know by giving them authority.

2. al-An'am, 6:162

If the basmala is intentionally not recited at the time of slaughtering the qurban, the meat of that animal can not be consumed by Muslims. However, if the basmala was not recited due to forgetfulness, there is no problem and the meat of that qurban can be eaten by reciting the basmala before eating it.

A non-believer and a polytheist can not slaughter the qurban. It is reprehensible to allow a Christian or Jew to slaughter it. However, if a Christian and Jew slaughters the animal while remembering/mentioning Allah, the meat of that qurban may be eaten.

c. What Needs to be Done about the Meat and Skin of the Qurban

The owner and members of the household may eat from the meat of the qurban slaughtered on Eid Al-Adha. The meat of the qurban is generally divided into three parts. One part is distributed to the poor, one part to the relatives and friends. The remaining part is left for the household to eat. The person who slaughters the qurban even though their financial situation is not good, may leave the entirety of the meat at their home.

The skin of the qurban is donated as sadaqa to those people to whom zakat may be given. It may also be donated to institutions and services such as mosques, schools, roads, bridges, water, religious foundations and charity organisations that operate in accordance with the teachings of Islam. It is not permissible to give it to people, establishments and foundations that do not work in accordance with religion and that commit actions in the haram path.

The owner of the qurban can also use the skin of the animal to make an item that he/she can continuously use such as clothing etc.

E. THE AQIQAH QURBAN

The word aqiqah lexically means the hairs of a newborn baby. As for terminological meaning of aqiqah, it refers to the qurban that is slaughtered out of thankfulness to Allah the Almighty for the

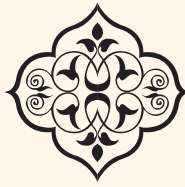
birth of a newborn baby. It is also called "nasika".

It is sunnah to slaughter the aqiqah qurban. It is sunnah to offer a sheep both for the newly born male and female child.



The aqiqah qurban may be slaughtered from the day the child is born until they reach the age of puberty. However, it is more virtuous to slaughter the qurban seven days after the birth of the child. On that day, the aqiqah qurban is slaughtered; a name is given to the child, and his/her hair is cut. It is recommended to give gold and silver as charity in the amount of the weight of the child's hair.

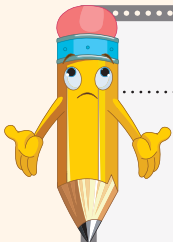
The person who offers the aqiqa qurban and his/her friends and relatives may eat from the meat of the aqiqah qurban. He/she may distribute the meat as charity, as well. As for the skin, as it can be used at home, it can also be given as sadaqa.





EVALUATION ACTIVITIES

1. Explain the relationship between the lexical meanings of the word “Qurban” and the “Qurban” as an act of worship.
2. Research the rulings about slaughtering a Qurban according the different schools of Islamic law?
3. Who should offer a qurban? Explain.
4. Write the qualities of the animals that can be slaughtered as qurban.
5. Which animals cannot be offered as qurban? Specify.
6. When is the right time to slaughter the animal as qurban?
7. Specify the ruling of the qurban that is slaughtered before the eid prayer.
8. For which reason the Aqiqah Qurban is slaughtered?



TRUE-FALSE QUESTIONS

1. () Animals that do not have an ear or tail from birth cannot be slaughtered as qurban.
2. () The last time that the qurban can be slaughtered is the time of sunset on the fourth day of eid.
3. () If a Christian or Jew slaughters the qurban by mentioning the name of Allah, the meat of that animal may be eaten.
4. () The one hwo offers the aqiqah qurban and the members of his /her household cannot eat from the meat of the aqiqah qurban.
5. () Lambs that are at least six months old but are as fleshy and large as a one year old sheep may be offered as qurban.





MULTIPLE CHOICE QUESTIONS

1. Which of the information given below is incorrect?
 - A) The qurban can only be slaughtered from animals that are of cattle, sheep/goats and camels
 - B) The person responsible for the qurban must be a Muslim, able-minded and free
 - C) The ibadah of qurban can be fulfilled without slaughtering an animal, by giving the animal or its worth to a poor person as charity
 - D) If the animal is killed without shedding its blood, it will not be accepted as a qurban.
2. Which defect, mentioned below, does not prevent the animal from being offered as qurban?
 - A) If it is cross-eyed
 - B) If one of its eyes are blind
 - C) If its horn is broken
 - D) If most of its teeth have fallen out
3. Which animal is the most virtuous amongst the animals that are to be slaughtered as qurban?
 - A) Sheep
 - B) Camel
 - C) Cattle
 - D) Goat
4. Which of the information given below is correct in regards to the way of slaughtering the qurban?
 - A) The non-believer and polytheist may slaughter the qurban
 - B) Even if the basmala is not said intentionally while slaughtering the animal, the meat of that animal may be eaten.
 - C) If basmala is forgotten while slaughtering the animal, the meat of the qurban may be eaten after the basmala is recited
 - D) If a Christian or Jew slaughters the qurban, it cannot be eaten
5. Separating the meat of qurban into how many parts is a recommended action?

A) 4 B) 3 C) 2 D) 5
6. Which information has been given below is incorrect in regards to the aqiqah qurban?
 - A) It is also called nasika
 - B) It is slaughtered to thank Allah
 - C) It's skin can be sold
 - D) It is virtuous to slaughter it until the 7th day of the child's birth

ANSWERS KEYS



CHAPTER 1

MATCH THE FOLLOWINGS

Answers: 2, 3, 6, 5, 1, 4

TRUE FALSE QUESTIONS

Answers: 1-F, 2-T, 3-F

FILL IN THE GAPS

Answers: 1-faraid 2-fuqaha 3-ijtihadi rulings 4-ibadat, mu'amalat, uqubat

WRITE THE MAIN FIQH'S SCIENCE SUBJECT IN THE GAPS

Answers (From top to the down): 1-1-İbadat 1-2-Uqubat 1-3-Mu'amalat 1-4- Uqubat

2-1-Ibadat 2-2-Uqubat 2-3-Mu'amalat 2-4- İbadat

3-1- Mu'amalat 3-2- Mu'amalat 3-3- Uqubat 3-4- İbadat

CROSSWORD



MULTIPLE CHOICE QUESTIONS

Answers: 1-C, 2-C, 3-D, 4-B, 5-C



CHAPTER 2

MATCH THE FOLLOWINGS

Answers (by order): 5, 3, 6, 1, 4, 2

TRUE FALSE QUESTIONS

Answers: 1-T, 2-F, 3-T

FILL IN THE GAPS

Answers: 1- Hanafi, Maliki, Chafi - Hanbali, 2- Kufa, Medine, 3- Ottomans, Majallat al Ahkam al-Adliyyah, 4-Afrika

WRITE IN THE GAPS THE CITY WHERE THE MUJTAHID LIVED

Answers: 1-1-Makkah 1-2-Baghdad 1-3-Kufa 1-4-Medine
2-1-Medine 2-2-Damas 2-3-Basra 2-4-Baghdad

MULTIPLE CHOICE QUESTIONS

Answers: 1-C, 2-B, 3-C, 4-A, 5-D,



CHAPTER 3

MATCH THE FOLLOWINGS

Answers (by order): 2, 4, 5, 6, 3, 1

TRUE FALSE QUESTIONS

Answers: 1-F, 2-F, 3-T

FILL IN THE GAPS

Answers: 1-ahliyyah 2-Sunnah al- huda 3-halal 4-Sunnah, nafilah, mustahab 5-haram

WRITE IN THE GAPS THE APPROPRIATE RULINGS FOR EACH

Answers (From top to the down): 1-1-Fard kifayah 1-2-Makruh 1-3-Mubah 1-4-Fard ayn
2-1-Makruh 2-2-Sunnah 2-3-Fard kifayah 2-4- Nafilah

CROSSWORDS



MULTIPLE CHOICE QUESTIONS

Answers: 1-D, 2-A, 3-D, 4-B, 5-B, 6-C



CHAPTER 4

TRUE FALSE QUESTIONS

Answers: 1-F, 2-T, 3-F, 4-T, 5-T

FILL IN THE GAPS

Answers: 1-solid najasah fluid najasah, 2-mutlaq water 3- istinja, istibra 4-minor hadath

WRITE THE APPROPRIATE RULES FOR EACH SITUATION

Answers (From top to the down): 1-Fard 2-Fard 3- Makruh 4-Fard 5-Sunnah 6-Fard 7-Mustahab

MULTIPLE CHOICE QUESTIONS

Answers: 1-D, 2-A, 3-C, 4-B, 5-A, 6-D



CHAPTER 5

MATCH THE FOLLOWINGS

Answers (by order): 2, 4, 5, 6, 1, 3

TRUE FALSE QUESTIONS

Answers: 1-F, 2-T, 3-F, 4-T, 5-T, 6-F, 7-T, 8-F, 9-T, 10-F, 11-T, 12-F, 13-F, 14-T, 15-T

WRITE THE APPROPRIATE RULES FOR EACH SITUATION

Answers: 1-Makruh 2-Fard 3-Sunnah 4-Mandub 5-Fard 6-Makruh 7-Fard

MULTIPLE CHOICE QUESTIONS

Answers: 1-A, 2-D, 3-C, 4-B, 5-C, 6-D



CHAPTER 6

MATCH THE FOLLOWINGS

Answers (by order): 5, 4, 2, 6, 3, 1

TRUE FALSE QUESTIONS

Answers: 1-F, 2-T 3-F, 4-F, 5-F, 6-T, 7-T, 8-F, 9-T, 10-F, 11-F, 12-T, 13-F, 14-T, 15-T

MULTIPLE CHOICE QUESTIONS

Answers: 1-B, 2-D, 3-C, 4-D, 5-C, 6-A, 7-C, 8-A, 9-B, 10-B, 11-A, 12-B



CHAPTER 7

TRUE FALSE QUESTIONS

Answers: 1-T, 2-T, 3-F, 4-T, 5-T, 6-T, 7-F, 8-T, 9-F, 10-F, 11-T

WRITE THE APPROPRIATE RULES FOR EACH SITUATION

Answers (From top to the down): 1-**Mustahab** 2-**Permissible** 3-**Makruh**
4- **Haram** 5-**Makruh** 6-**Haram** 7-**Makruh**

MULTIPLE CHOICE QUESTIONS

Answers: 1-A, 2-D, 3-C, 4-B, 5-D, 6-B, 7-C, 8-A, 9-B, 10-C, 11-C



CHAPTER 8

MATCH THE FOLLOWINGS

Answers (by order): 3, 6, 1, 5, 2, 5

TRUE FALSE QUESTIONS

Answers: 1-F, 2-T, 3-T, 4-F, 5-T, 6-T, 7-T 8-F, 9-F, 10-T, 11-T, 12-T, 13-F, 14-T

WRITE THE APPROPRIATE RULES FOR EACH SITUATION

Answers (From top to the down): 1-**Fard** 2-**Mandub** 3-**Makruh** 4- **Require Qada**
5-**Don't break the fast** 6-**Batil (invalid)** 7-**Mandub**

MULTIPLE CHOICE QUESTIONS

Answers: 1-D, 2-A, 3-A, 4-C, 5-B



CHAPTER 9

TRUE FALSE QUESTIONS

Answers: 1-T, 2-F, 3-F, 4-T, 5-F, 6-T

FILL IN THE GAPS

Answers: 1-nisab 2-dinar, dirham, wask 3-Muallafa-i qulub 4-rikaz

MULTIPLE CHOICE QUESTIONS

Answers: 1-C, 2-A, 3-D, 4-B, 5-B, 6-D, 7-D, 8-C, 9-B, 10-C, 11-D, 12-C



CHAPTER 10

MATCH THE FOLLOWINGS

Answers (by order): 8, 4, 6, 3, 7, 1, 9, 2, 5

TRUE FALSE QUESTIONS

Answers: 1-T, 2-F, 3-T

FILL IN THE GAPS

Answers: 1-Madinah al Munawwara 2-Hajar al-aswad 3-Izar, Rida 4-Sa'y 5-Tawaf-i tatavvu

WRITE THE APPROPRIATE RULES FOR EACH SITUATION

Answers (From top to the down): 1-wajib 3-Makruh 4- Sunnah 5-Mandub 6-Fard

MULTIPLE CHOICE QUESTIONS

Answers: 1-A, 2-C, 3-B, 4-D, 5-A, 6-A, 7-C



CHAPTER 11

TRUE FALSE QUESTIONS

Answers: 1-T, 2-F, 3-T, 4-F, 5-T

MULTIPLE CHOICE QUESTIONS

Answers: 1-C, 2-A, 3-A, 4-C, 5-B, 6-C

